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BIOGRAPHICAL REVIEW.

MEMOIR OF THE REVEREND LEGH RICHMOND, M. A.*

FEW men of the present day have been better known, or more generally loved and respected, than the Rev. Legh Richmond. Without possessing very extraordinary parts or learning, the decision of his christian character, the suavity of his manners, and his anxious desire to promote the best interests of his fellow creatures, gave him an influence of a very extensive and powerful description over the christian public of this country. His connexion with the Tract Society was productive of great benefit to that important Institution ; while it opened a field of labour to Mr. Richmond peculiarly adapted to his genius and talents. The life of such a man was a great public blessing, and his death must be regarded as a loss not likely to be soon or effectually repaired.

It affords us great pleasure to receive, and to recommend to our readers, a memoir of this excellent individual, in all respects worthy of him, and calculated, we conceive, to extend his usefulness, even after his departure. It is impossible, we think, to read this book, without catching some-

thing of the spirit which belonged to the subject of the volume, and which appears to be breathed by its respectable author. It is a happy mixture of narrative and instructive counsel ; both illustrative of the principles and practice of the Gospel, and bearing upon the various relations which Christians sustain.

"Legh Richmond was born at Liverpool, on January 29, 1772. It was his privilege to have a most estimable mother, endued with a superior understanding, which had been cultivated and improved by an excellent education and subsequent reading ; and who, with considerable natural talents and acquirements, manifested a constant sense of the importance of religion.

"This affectionate and conscientious parent anxiously instructed him, from his infancy, in the Holy Scriptures, and in the principles of religion, according to the best of her ability ; a duty which was subsequently well repaid by her son, who became the happy and honoured instrument of imparting to his beloved mother clearer and more enlarged views of divine truth than were generally prevalent during the last generation. It seems highly probable that the seeds of piety were then sown, which in a future period, and under circumstances of a providential nature, were destined to produce a rich and abundant harvest.

"Ye that are mothers, and whose office it more peculiarly is to instil into the

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minds of your offspring an habitual reverence for God, and a knowledge of the truths of the Gospel; be earnest in your endeavours to fulfil the duties which providence has assigned to you, and which your tenderness, your affection, and the constant recurrence of favourable opportunities so admirably fit you to discharge. Consecrate them to God in early youth; and remember that the child of many prayers is in possession of a richer treasure than the heir of the amplest honours and the highest dignities; for the child of many prayers can never perish, so long as prayer is availing. To faith all things are possible, and the promise stands firm, ‘I will pour my spirit upon thy seed; and my blessing upon thine offspring.’ Isa. xliv. 3. Pray then for them, and with them. There is an efficacy in the bended knee, in the outstretched hand, in the uplifted heart, in the accents of prayer issuing from the lips of a mother, supplicating God to bless her child, which faith may interpret for its encouragement, and the future shall one day realise. There is also a solemnity in the act itself, peculiarly calculated to elicit all the best feelings of the heart, and to quicken it in the diligent use of the means best adapted, through divine mercy, to insure the blessing.

“Discouragements may arise—impressions that once excited hope may vanish—the fruit may not be apparent; yet, in after-times, under circumstances of the most unpromising nature amid scenes, perhaps, of folly, vice, and dissipation—or in the more sober moments of sickness and sorrow; the remembrance of a praying mother may present itself with overwhelming emotions to the heart. The events of early days may rise up in quick succession before the mind, until the long-lost wanderer, recovered from his slumber of death and sin, may live to be a monument of the pardoning mercy of God, and his last accents be those of gratitude and praise for a pious mother.

“It was in the period of Leigh Richmond’s childhood, that the accident occurred which occasioned the lameness to which he was subject during the remainder of his life. In leaping from a wall, he fell with violence to the ground, and injured the left leg, so as to contract its growth, and impair its use. It is a remarkable coincidence that somewhat of a similar occurrence befel one of his own sons, and was attended with precisely the same effects. It was in consequence of this accident, that Mr. Richmond received the rudiments of his early education under the sole tuition of his father,

who was an excellent classical scholar, and well acquainted with literature in general.

“In addition to his proficiency in classical and other elementary studies, he made considerable progress, during this period, in the science of music; a predilection for which, he retained to the end of his life.”—pp. 4—6.

After having received all the advantages which private tuition, and a respectable school could afford, Mr. Richmond was removed to Trinity College, Cambridge, in the month of August, 1789. What the views of his parents or his own were, at this period, does not clearly appear. Perhaps they were not at all fixed. His father seems to have wished, towards the end of his University course, that he should devote himself to the law; but his son’s inclinations were directed towards the ministry. When he had made up his mind fully, and was about, shortly after, to enter into orders, he wrote his father the following letter.

“My dear Father,—I take this opportunity of returning you my most hearty and sincere thanks for all your kindness to me during my stay at Cambridge, for nearly the last eight years. I look back on the time which I have there spent, with a considerable mixture of pain and pleasure. That I have done things which I ought not to have done, and neglected to do things which I ought to have done, is most true: yet have I added very considerably to my stock of literary information—have gained the good-will and approbation of many respectable and good men—have made acquaintances and friends of several literary and worthy characters—have enabled myself, I trust, by the improvement of my abilities, such as they are, hereafter to maintain myself. I have also had an opportunity of contemplating men, manners, and morals to a very extensive degree; and finally, in an age of much infidelity, and surrounded by many, whose principles savoured strongly of irreligion, I have built up a fabric of confidence in, and love for, that holy religion of which I am now a professor. To this I ultimately look as my future guide through life, and hope it

will enable me to bear with fortitude those evils which may be in store for me; for who can expect exemption? In return for these advantages, I have to offer you my gratitude, and my affection; and let what will hereafter become of me, bear in mind that it is not in the power of any thing human to lessen either the one or the other. I am now preparing to undertake what I cannot but consider as a most serious and weighty charge—the sole responsibility, as resident clergyman, of two parishes. So far as information is required, I hope I have not laboured in vain; so far as good resolution is concerned, I trust, I am not deficient: as regards my success and future conduct in this important calling, I pray God's assistance to enable me to do my duty, and to become a worthy member of the Established Church; a church founded on the purest and most exalted principles of unsophisticated Christianity, as delivered by its divine Author himself, and confirmed and explained by his inspired successors. The character of a fashionable parson is my aversion; that of an ignorant or careless one, I see with pity and contempt; that of a dissipated one with shame; and that of an unbelieving one with horror. I wish you to read a little book lately published, intituled, 'Dialogues on the Amusements of Clergymen.' You will be pleased with it, as will my mother also, I am certain. I am very busy preparing sermons for my future flock. It requires much practice to write with fluency and ease. Believe me to be, with every sentiment of regard and affection,

Your son,
"L. RICHMOND."

"To Dr. Richmond,
Grecian Coffee House, London."

pp. 20—22.

The feeling which pervades the above letter is pleasing; but it is obvious the writer had as yet no correct views of religion, or of the awful responsibility of the office he was about to undertake. It has often surprised us, that good men in the Established Church appear so generally to think little of the education of unconverted men for the ministry of the Gospel. From the circumstance, that not a few have been led to receive the truth after being put into the ministry, it would almost seem as if it were regarded

a part of God's system, or appointed means. There are some strong remarks in this volume on the necessity of conversion to the ministry; but not a word reprobating the systematic training of unconverted men. We have no hesitation in saying, that wherever this practice prevails, a secular ministry and a corrupt church will necessarily be found.

The circumstances of Mr. Richmond's change deserve to be recorded. The following is his own account.

"I feel it to be a debt of gratitude, which I owe to God and to man, to take this affecting opportunity of stating, that to the unsought and unexpected introduction of Mr. Wilberforce's book on 'Practical Christianity,' I owe, through God's mercy, the first sacred impression which I ever received, as to the spiritual nature of the Gospel system, the vital character of personal religion, the corruption of the human heart, and the way of salvation by Jesus Christ. As a young minister, recently ordained, and just entrusted with the charge of two parishes in the Isle of Wight, I had commenced my labours too much in the spirit of the world, and founded my public instructions on the erroneous notions which prevailed amongst my academical and literary associates. The scriptural principles stated in the 'Practical View,' convinced me of my error; led me to the study of the Scriptures, with an earnestness to which I had hitherto been a stranger; humbled my heart, and brought me to seek the love and blessing of that Saviour, who alone can afford a peace which the world cannot give. Through the study of this book, I was induced to examine the writings of the British and Foreign Reformers. I saw the coincidence of their doctrines with those of the Scriptures, and those which the word of God taught me to be essential to the welfare of myself and my flock. I know too well what has passed within my heart, for now a long period of time, not to feel and to confess, that to this incident I was indebted, originally, for those solid views of Christianity, on which I rest my hope for time and eternity. May I not, then, call the honoured author of that book my spiritual father? And if my spiritual father, therefore my best earthly friend? The wish to connect his name with my

own, was natural and justifiable. It was a lasting memorial of the most important transaction of my life: it still lives amidst the tenderness of present emotions, as a signal of endearment and gratitude; and I trust its character is imperishable."—pp. 26—28.

On this statement the biographer makes some very pertinent and appropriate remarks, which we pray may be attended with their due impression on the minds of many. The following brief notices of the parties who are the subjects of Mr. Richmond's popular tracts occur at this early part of the volume.

"It was in the Isle of Wight that the scene is laid of those popular tracts, composed by Mr. Richmond, the reputation of which is now so widely diffused in all parts of the world.

"His 'Dairyman's Daughter' resided at Arreton, a village six miles distant from Brading, where he was in the habit of occasionally visiting her, by particular request, during her last illness. Her name was Wallbridge; and who that has read her history, can repress the emotions that such unaffected piety and sanctified affliction are calculated to awaken?

"His 'Negro Servant' lived in the family of an officer in the neighbourhood. His 'Young Cottager' was one of his Sunday-school children, at Brading, and the first fruits of his ministry in that parish. As we shall have occasion to allude to these publications in another part of the memoir, we shall restrict ourselves to this brief allusion to incidents in the relation of which the author has excited so much interest; and where the charms of style and beautiful representations of nature are blended with the faithful narrative of facts, and the whole made subservient to the advancement of the cause of scriptural truth."—pp. 45, 46.

With these notices, we shall connect the more extended account, which afterwards occurs.

"During his residence in the Isle of Wight, some interesting events occurred, connected with his ministry, which he first made known to the public through the medium of the 'Christian Guardian.' These communications having excited much attention, he was afterwards induced to publish them in the form of

tracts, of which the first that made its appearance was 'the Dairyman's Daughter.'—'The Negro Servant,' and 'the Young Cottager, or Little Jane,' successively followed: and finally, in the year 1814, they were united into one volume, under the title of 'Annals of the Poor,' with the following appropriate motto, from Gray:—

'Let not ambition mock their useful toil,
Their homely joys and destiny obscure;
Nor grandeur bear, with a disdainful smile,
The short and simple annals of the poor.'

"His 'Dairyman's Daughter' rapidly acquired an unexampled celebrity. It was read with an avidity that required successive editions to satisfy the demands of the public, and soon became the most popular tract of the day. The author, from the generous motive of ensuring to it a more extended usefulness, was induced to present it to the Religious Tract Society, by whom it was immediately translated into the French and Italian languages. The writer of this memoir well remembers a circumstance connected with this celebrated tract, which he will here mention. He was taken by Mr. Richmond, in the year 1811, to attend a committee meeting of the Tract Society, when one of the members rose up, and observed, that as he came with the full intention of submitting to them the motion in his hand, he hoped he should not violate the delicacy of its author, by proposing, that the tract of 'the Dairyman's Daughter,' the merit of which had been so generally recognised, should be translated into the German, Swedish, and Danish languages. Another member then rose and said, that he trusted he should be excused for adding an amendment to the motion, by recommending that the above tract be translated *into all the European languages, as far as means and opportunities might occur for that purpose.* The resolution was unanimously carried in this amended form. The tract has since been translated into most of the Continental languages. It has also obtained a wide circulation in America: the old and the new world have alike stamped it with the seal of popular approbation. At home, several editions of 20,000 copies each were printed within a very short period, and the copies which have been circulated in the English language alone, to the present time, are estimated at two millions. It has found its way to the palaces of kings, and been seen in the hut of the Indian. Its author was in-

formed of thirty instances in which it was acknowledged to have been instrumental to the conversion of its readers, of whom one was a female convict at Botany Bay. The last instance of its usefulness was communicated to him only within twenty-four hours of his decease; and from its peculiarity deserves to be mentioned.

"A clergyman, who had conceived a violent antipathy against the Religious Tract Society and all its publications, was induced to select '*'The Dairyman's Daughter'*', for the purpose of criticising and exposing its defects. In the perusal of it he was, however, so arrested by the interest of the story, and so penetrated by the power of the religious truths which it contained, that the pen of criticism dropped from his hand, prejudice was charmed into admiration, and he was added, as another trophy of that grace which had shone so brightly in the life and death of the *Dairyman's Daughter*.

"After what we have stated, we may justly inquire, to what are we to attribute the great popularity of this tract?

"No doubt, the happy union of interest and simplicity in the story, the graces of its style, and the beautiful imagery of its descriptions, have rendered it attractive to every reader; but the stamp of truth and reality which marks its details, and the expression of feelings which find a response in every awakened mind, constitute its principal charm. It is needless, however, to prove the excellence of a tract, of which four millions of copies are said to have been circulated in the nineteen languages into which it has been translated; or to adduce testimonies to their usefulness, which have been already printed in almost every report of the Tract Society, in addition to numerous instances privately received by Mr. Richmond, and which are frequently alluded to in his letters."—pp. 295—299.

As the facts in Mr. Richmond's tracts have been considered by some as greatly coloured, if not in various points got up for effect; we think it right to add the following statement by the author of the memoirs.

"As to the facts of the story, the writer is able to offer a very satisfactory proof of their correctness. The Rev. Mr. Hughes, one of the estimable

secretaries of the British and Foreign Bible Society, in company with another friend, visited the spot where this interesting young woman formerly resided, and interrogated the brother (who had read the tract), whether the circumstances of the story were precisely the same as they are there related? To this he replied, there was only one fact that was misrepresented. Being asked, with some degree of anxiety, what that fact was, he observed, that Mr. Richmond had described a *vine trained near the side of the window, whereas it was not a vine, but an apple-tree*. If historic truth had never been more seriously violated than in this instance, the credibility of facts would seldom have been impeached. Seven cities would not have contended for the honour of Homer's birth. The Trojan war would not have been the subject of a grave literary discussion; nor would the supposed antiquity of the Chinese empire have furnished the infidel wits of France with an occasion to question the authority of the Mosaic statement.

"We have thought it important to adduce these testimonies to the character of Mr. Richmond's tracts, being aware of a disposition in the minds of some to identify them with a class of publications which profess to convey religious truth under the garb of fiction. We do not mean to discuss the propriety of such a vehicle of instruction; but we wish to distinguish these publications from the writings of our friend, who sought his materials, not in the regions of fancy, but in the less questionable sources of fact and reality. We consider Mr. Richmond to have been excelled by no writer in this species of composition. To a style simple, elegant, and full of pathos, he united a spirit of Christian love, which transfused its sweetness into every thought and expression; and his imagination, rich and powerful, being purified by '*a live coal from the altar*', was consecrated in all its varied exercises, to the glory of God and the true interests of man. While, if his fancy sparkled with the beautiful tints of the rainbow, it was only to fix the gaze of the admirer on the heavenly world."—pp. 316, 317.

Mr. Richmond was not so successful in some other of his literary undertakings, as in his tracts. His republication of the Fathers of the English Church did not succeed, and involved him in very

considerable pecuniary difficulties. The incident which gave rise to his engaging in this extensive enterprise, is worthy of being recorded.

"While he resided in the Isle of Wight, and shortly after his perusal of 'Wilberforce's Practical View,' which had effected so striking a change in his own sentiments and character, a grocer at Newport sent him some trifling article wrapped up in a leaf of Bishop Jewell's *Apology*. His attention was directed to the wrapper by one of his family, who jocosely remarked, 'this looks as if it would suit you, Legh.' He read the leaf, and instantly set off for Newport, to inquire after the remaining pages. The grocer, smiling at the anxiety of his clerical customer, replied, 'O yes, Sir, here they are, and I have a whole hogshead of these worthies; they are much at your service, for two-pence a pound.' The treasure was speedily and joyfully secured; and to this incident, trivial as it may appear, Mr. Richmond owed his extensive and profound acquaintance with the authors of the Reformation.

"It is, indeed, a humiliating consideration, that works like these should lose the veneration of posterity, and be treated with the contempt due only to the meanest productions of the day. It was an honour reserved for Mr. Richmond, to draw from obscurity the writings of those eminent men, who had shaken empires by their discussions, overthrown systems which centuries had struggled to uphold, and, sealing their testimony with their blood, bequeathed a sacred legacy of pure doctrine to the Protestant church.

"At the urgent and repeated entreaties of several clerical friends, Mr. Richmond was induced to engage in this important undertaking. A prospectus of his plan was laid before the public in the year 1806; and shortly after he commenced the publication of the work in numbers, and ultimately completed it in eight volumes." — pp. 133, 134.

But from what Mr. Richmond was as an author, we must pass to what he was as a Christian minister. The following excellent letter is no less illustrative of his seriousness and good sense, than of his candour and superiority to petty prejudices.

"My dear Friend,—I sincerely pray that you may be restored to your parishes in that happy frame which may, under a divine blessing, render you to them, and them to you, a mutual comfort. A general interest and inquiry is excited in your whole vicinity, to hear you, and the word of God from your lips. May you be directed and enabled, by the Searcher of all hearts, to preach Jesus Christ freely, fully, and effectually, both to unconverted and converted sinners. Do not shun to declare the whole counsel of God. Keep in mind that excellent rule I mentioned the other morning: 'never preach a single sermon, from which an unenlightened hearer might not learn the plan of salvation, even though he never afterwards heard another discourse.' *Sin* and *salvation* are the two grand subjects of our preaching; and they ought to be brought forward unceasingly, both doctrinally, practically, and, above all, *experimentally*. Preach *from* the heart, and it will always reach the heart. I always find that when I speak from the inward feelings of my own heart, with respect to the workings of inbred corruption, earnest desire after salvation, a sense of my own nothingness, and my Saviour's fulness, the people hear, feel, are edified, and strengthened. Whereas, if I descend to mere formal or cold explanation of particulars, which do not affect the great question—'What must I do to be saved?' my hearers and I grow languid and dull together, and no good is done.

"Many of our hearers have been accustomed to attend at various descriptions of meeting-houses. The general character of meeting-house piety is simple, earnest, scriptural, plain, and interesting,—the awful condition of a sinner, in his natural state, and the consolations and promises of a Saviour, are dwelt upon throughout their prayers and discourses. *Thus far* all is good; and we must do the same, if we would retain or regain our congregations. Thus the fathers of the English church preached to our elders and predecessors—thus preached Romaine, Walker, Venn, Berridge, Milner, Newton, &c.; and thus souls were saved, and the Church of England flourished, and was built up under their ministry. May you and I do so likewise, and daily see the fruit of our labours, in the growth of our people in divine knowledge.

"You see, I speak to you with the freedom of a brother; you have given me liberty so to do. I esteem you highly for it, and thank you for the confidence you repose in me; I only

desire to use it to the glory of God, and the good of souls. Having some little experience in the ministry, and knowing a good deal of the character and circumstances of the people, both religious and irreligious, in this neighbourhood, I may sometimes have it in my power to suggest hints, and communicate information, that may be useful and satisfactory to you. But above all, pray fervently to God for a blessing on yourself, your preaching, your people, on the church of God, and last, though not least, on

"Your unworthy friend and brother,
"LEGH RICHMOND."

This letter will prepare the reader for the following account of some of Mr. Richmond's plans for promoting the religious improvement of the parish.

"On the Sabbath-day, there were two regular full services; and in the evening a lecture, more especially designed for the young. His weekly labours commenced with what he called his Tuesday-night cottage lecture, from its being held successively in the cottages of the poor, whom he assembled for the purpose of more familiar and interior instruction than could be usefully or suitably delivered in public. On Friday evening, a lecture was delivered in the church, the prayers for the evening service being previously read; and once a month he met the communicants on the Saturday preceding the sacrament. He had also a weekly service at the workhouse. But his labours were not confined to public instructions: like his divine Master, "he went about doing good." At the cottages of the poor he was a frequent visitor; fulfilling the apostolical injunction, of going from 'house to house,' and scattering the precious seed, making himself acquainted with their spiritual state, and gathering from their answers, useful hints and reflections for the service of the succeeding Sabbath.

"A Sunday School had been established at Turvey for many years, endowed by Charles Higgins, Esq., who bequeathed £300. in support of the charity. John Higgins, Esq., of Turvey Abbey, his nephew and successor, has generously paid an interest for the bequest, of £20. a-year. The school, though well attended before, had its numbers considerably increased, and its regulations greatly improved by the new rector. He appointed a master of real piety, justly considering that on the principles and character of the teacher, the efficiency and usefulness

of these institutions materially depend. Mr. Richmond was accustomed to visit the school previous to divine service; and, for the children's benefit chiefly, he engaged in a third service in the church, on the Sunday evening. Here the first-fruits of his ministry appeared. The conversion of two young people, who afterwards died in the faith, followed his introductory address to children. Mr. Richmond, indeed, was peculiarly successful on these occasions, and no part of his labours was attended with more striking effects. It is remarkable that both at Turvey and at Brading, the first memorials of his usefulness occurred in the instance of children."—pp. 114—116.

We have quoted largely, and somewhat irregularly, from this interesting volume; and yet we feel that we could go on to a much greater length than our limits will allow. As Mr. Richmond lived, so he died. We must make room for his daughter's account of the closing scene.

"He had a great dislike to keep his bed; and I cannot but acknowledge the goodness of God, that it was not necessary. He rose every day to the last, and sat as usual in his study: only getting up a little later, and going to bed earlier, as his strength gradually failed him. The last fortnight he was very silent, and appeared constantly in prayer and meditation,—waiting his dismissal, and the end of his earthly pilgrimage. At this time, nothing seemed to disturb him; and he appeared to realize the full import of that blessed promise, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee.' I have often thought he exemplified the faith his favourite Leighton commands—'Let thy soul roll itself on God, and adventure there all its weight.' It was indeed an unspeakable delight to us to observe the unruffled calm of his soul; and it confirmed our minds in the truth and value of the doctrines he had taught for thirty years. We had seen our beloved father prostrate in soul before God, under a consciousness of indwelling sin; we had heard him bemoaning himself, after a long life of usefulness, as an unprofitable servant, renouncing again and again all hope of salvation by his own goodness, and fleeing to Jesus as his only refuge. To use his words to C. H.—, 'It is only by coming to Christ as a little child, and as for the first time, that I can get peace.' Yet, though for a time per-

plexed, he was not forsaken. We saw him comforted of God, and proving what he had often said to me—‘ Christ has firm hold of you, however feeble your grasp of him;’ and now we saw him strong in faith, and in the last hour of dissolving nature, rejoice in the sure and certain hope of the glory of God. He did indeed find, to use the dying words of my beloved brother, ‘the rest that Christ gives is sweet.’ He was silent, but it was a most expressive silence, and revealed emotions of joy and praise not to be described. Many touching circumstances occurred, which shewed both the man and the Christian; but they are of too delicate a nature to be communicated beyond the circle of his own family.

“ Two days before his death, he received a letter, mentioning the conversion of two persons (one of whom was a clergyman), by the perusal of his tract, ‘The Dairyman’s Daughter.’ When the letter was given him, he seemed too feeble to open it himself, and desired Henry to read it to him. The contents deeply interested him. He raised himself in his chair, lifted up his hand, and then let it fall down again, while he repeatedly shook his head. His manner spoke the greatest humility, as if he would say—‘ How unworthy of such honour ! ’ For a few moments it seemed to administer a cordial to his fainting spirit, and led our minds, in reference to our dear father, to contemplate the near fulfilment of that promise, ‘ They that turn many to righteousness, shall shine as the stars for ever and ever.’

“ On Tuesday, the 8th of May, he rose later than usual; I think it was twelve before he got into the study; and he was so weak, that he had great difficulty in walking there from his bed-room. His breath was short, and he looked very pale, but he said he felt no pain. He sat on his reading chair, with his head resting on a pillow: his countenance and manner was calm and peaceful. In the afternoon he could scarcely support himself; and I kneeled on a chair behind him, and he laid his head on my shoulder. Once he seemed to be fainting, but he soon revived; and, looking calmly at me, he said, ‘ Better now, love.’

“ Mamma could no longer stay in the room, and I was left alone with him till five. He still said nothing, except to assure me he felt no pain. To the very last, it appeared to be his great desire to spare our feelings. We now persuaded him to go to bed, but we little thought death was so near. He could not walk, and we were going to ring for a servant, to assist him; but he said, ‘ I should like Henry to carry me.’ He was wasted to

a skeleton: Henry took him up with great ease, and we all followed. I shall never forget this most affecting moment: it was a moment of anguish to me, more than the last scene. He seemed to know that he was leaving the study, never to return to it: his look told me that he knew it. This was his favourite room, where for more than twenty years he had constantly carried on his pursuits. There he had written his books—studied his sermons— instructed his children—conversed with his flock, and offered daily sacrifice of praise and prayer. I watched him, as Henry carried him out: his countenance preserved the same look of fixed composure. He raised his head, and gave one searching look round the room, on his books—his table—his chair—his wife—his children;—and then the door closed on him for ever! He gave the same look round the gallery, through which we passed, as if he was bidding farewell to every thing. There was a peculiar expression in his countenance, which I cannot describe; it seemed to say, ‘ Behold, I die, but God will be with you ! ’ Henry seated him in a chair; and he sat to be undressed, like a little dependent child, in deep silence, but without the ruffling of a feature.

“ About nine, he seemed rather wandering; and made an effort to speak, but we could not make out his meaning; only we perceived he was thinking of his church, for we heard him say several times, ‘ It will be all confusion ! ’ Mamma asked him what would be confusion. ‘ The church ! There will be such confusion in my church ! ’

“ About ten o’clock, he signified to Mamma, in the gentlest whisper, that he wished to be left alone—to send us all away, and draw the curtains round him.

“ About half-past ten, Mrs. G., the kind and faithful nurse of Willy, tapped at my door. I was reading the Bible, and had just reached that verse, ‘ That ye be not slothful, but followers of them who through faith and patience inherit the promises.’ I have thought the coincidence remarkable, at least, I trust it will ever give a quickening influence to that passage, when I read it. She told me to come and look at my father. She said she could hardly tell whether there was any change or not. I hurried to him. He raised his eyes to heaven, and then closed them. I put my cheek upon his; and I believe at that instant I felt, for I could not hear, his dying sigh. I thought he was sleeping, and continued looking at him, till Hannah said, ‘ Your dear Papa is in heaven.’ I did not think him dead; and I rubbed his still warm hands, and kissed his pale

check, and entreated him to speak one word to me: but I soon found it was the silence of death. All turned to poor Mamma, who was insensible; and I was thus left alone with my dear father, kneeling beside him, with his hand in mine. The same holy calm sat on his countenance, and seemed to say—‘Thanks be to God, who has given me the victory!’—pp. 620—625.

Surely every reader of this account will exclaim, “Let me die the death of the righteous; and let my latter end be like his! The reference to the state of his church, in Mr. Richmond’s wanderings, was not without reason or meaning. He knew what would probably be the effect of his death. Another Gospel was sent into the parish. The people, we believe, have left the church in a body, and a dissenting congregation has been the result of Mr. Richmond’s

labours. For this, in fact, the people were prepared, though not intentionally, by the labours of their deceased minister. His spirit, his preaching, his plans, his prayer meetings were all calculated to attach the people to the Gospel; but not to a church without the Gospel.—Churchmen will deplore this, and consider it only another proof of the tendency of evangelicalism. We rejoice in it, not as Dissenters, but as Christians; though we consider it one of many proofs that we have nothing to fear from the progress of religion in the Church. Our principles and interests are safe, so long as pure and undefiled religion is fully and faithfully propagated, and men are at liberty to follow the conviction of their consciences respecting it.

MEMOIRS OF THE CONTROVERSY RESPECTING THE THREE HEAVENLY WITNESSES. 1 JOHN v. 7.

THE controversy which has been agitated from the commencement of the Reformation, respecting the testimony of the heavenly witnesses, in the fifth chapter of the First Epistle of John, whether considered in a theological, a critical, or a literary point of view, is of the highest importance. It involves one of the fundamental doctrines of Christianity, embraces some of the nicest points in biblical criticism, and has brought into the field men of the most distinguished talents and learning. Happily the subject may now be examined dispassionately; as it has been admitted both by the opposers and supporters of the disputed passage, that whichever conclusion is come to, the doctrine of the Trinity remains unaffected.

N. S. No. 49.

It is the object of this historical sketch to present a brief view of the progress of this interesting discussion. It is not the intention of the author to bring forward all that has been said on both sides, for that would require volumes; but to notice the principal points in the debate, the parties who have engaged in it, the subjects into which the controversy has diverged, and the state in which the matter now appears to stand.

The learned reader does not require to be informed; but for the sake of those who do, and to prevent mistakes, it is necessary to state, that the whole controversy is, whether the words in Greek and English, enclosed within brackets, in the following passage, are a genuine part of the original text.

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"Οἱ τρεῖς εἰσὶν οἱ μαρτυροῦντες [ἐν τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ ἄγιον πνέυμα καὶ οὗτοι οἱ τρεῖς ἐν εἰσιν. Καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες εν τῇ γῇ.] τὸ πνέυμα, επι τὸ 血, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ εν εἰσίν."

"For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth,] the spirit, and the water, and the blood, and these three agree in one."

The words in dispute were omitted by Erasmus in the first and second editions of the New Testament, published by him in 1516 and 1519. This occasioned a dispute with Lee, an Englishman, who was afterwards made Archbishop of York, by Henry VIII., and also with Stunica, one of the divines employed on the Complutensian Polyglot; in the course of which Erasmus promised, that if the passage were found in a single Greek manuscript, he would insert it into his next edition. An account of this controversy with Lee and Stunica will be found in Burign's Life of Erasmus; Paris, 1757, vol. i. p. 372, vol. ii. p. 163. Stunica's attack, and the defence of Erasmus will be found in the ninth vol. of the *Critici Sacri*. The dispute with these individuals, it should be observed, was not restricted to the passage in John. Both of them attacked the editorial labours and learning of Erasmus generally, which it was their great object to vilify. That learned person was not backward to reply in his own defence.

The Complutensian Edition of the New Testament was printed in 1517, though not published till 1522. In this edition the passage is inserted, whether from

some Greek MS., or translated from the Latin into Greek, has been matter of dispute. At the same time Erasmus was informed of a MS. in England, which contained the passage. This MS. has at length been found in Trinity College, Dublin, and is now known by the name of the *Codex Monfortianus*. Michaelis asserts, that this MS. was written after the year 1500, and is therefore of no critical authority. Mill thinks it is very modern; Wetstein ascribes it to the sixteenth century; Greisbach dates it in the fifteenth or sixteenth; and Dr. Adam Clark, who examined it very particularly, thinks it cannot be older than the thirteenth century. In consequence of these things, he inserted in his next, and two following editions, published in 1522, 1527, and 1535, the words under dispute. While, in consequence of his promise, he inserted the passage, he took care to record his opinion of the MS. in the following words:—"Ex hoc Codice Anglicano reposimus, quod in nostris dicebatur deesse, non sit causa calumniandi, tametsi suspicor codicem illum ad nostros esse correctum."

Colineus, in his edition of 1534, omitted the verse from want of MS. authority. It is also omitted in editions published at Hagenau in 1521, and at Strasburg in 1524. R. Stephens, in his edition of 1550, inserted the passage; but marked the words *ἐν τῷ οὐρανῷ*, as wanting in seven MSS. Beza, suspecting no mistake, and supposing that these MSS. contained the remaining words, inserted the whole passage in his editions. The Elezevir editors, following these authorities, admitted the passage into their editions, and thus it finally became a part of the received text.

In all the ancient versions it is

wanting. In the Old Syriac, or Peshito, made in the second or third century; in the Philoxenian Syriac, made in the beginning of the sixth century; in the Coptic and Sahidic Versions, made between the fourth and sixth centuries; in the Ethiopic Version, which boasts a very high antiquity; in the Arabic MSS. and most of the printed editions; and though inserted in the printed editions of the Armenian, does not exist in the best MSS. of that translation. The same remark is applicable to the Slavonian, the oldest editions of which do not contain it. It is to be found in the printed text of the Latin Vulgate; but some of the oldest Latin MSS. want it, and in others it is interlined, or added in the margin. No satisfactory proof has been afforded, that it is quoted by any of the Greek fathers; and even the adduced evidence of the Latin writers is defective or unsatisfactory.

From all the editions of the German translation of the New Testament by Luther, which were published by himself, it was excluded; a conclusive proof that the Reformer wanted faith in its authority. After his death, it was inserted in his translation by some of the editors, and rejected by others, till at last its insertion became general. The modern European Versions, for the most part contain the passage. In the greater number of the editions of the English translation, from Tindal to the Bishops' Bible in 1668, the passage is printed either in a different character from the text, or enclosed in brackets, to intimate that it was found in the Latin Vulgate, but not in the Greek text. Calvin, Leo de Juda, Castalio, all speak of it, and treat it as doubtful.

In Father Simon's Critical History of the New Testament, which appeared in English in 1689, the genuineness of the passage is attacked at some length.* Simon examined very diligently the King's library at Paris, and likewise the Colbertine, containing many valuable Greek MSS.; but none of them contained the disputed passage. He found it also wanting in some of the oldest MSS. of the Latin Vulgate which he examined. His opinion is decidedly unfavourable to its genuineness; as even in regard to the Latin MSS. which contain it, he expresses his belief, that it was originally written on the margin, as a doctrinal point, and afterwards introduced into the text by some of the transcribers.

Our learned countryman, Dr. Thomas Smith, in his Latin "Miscellanea;" the second edition of which appeared in 1690, has a dissertation in support of the received reading of this text, in opposition to the views of Simon; and as Simon remarked on him, he defended himself in a second dissertation, inserted in the same volume. Smith was a very considerable scholar, who had travelled much, and was well acquainted with Greek and Oriental MSS.; but as "that which is wanting cannot be numbered," he necessarily failed in his attempt to maintain the argument which he espoused.

Ketner, a German writer, replied to Father Simon in three publications, in which he produced most of the arguments usually alleged on his side, but mixed with many absurd and trifling observations. For instance, he reckons in the second century, twenty-seven; in the

* Part I. chap. xxiii.; Part II. chap. ix.

third, twenty-nine; and in the fourth, forty-two reasons, which might binder the Fathers from appealing to the heavenly witnesses.*

John Howe appears to have held the authenticity of the received reading, and refers with approbation to Hammond's note on the passage.† Hammond's note, though learned, will not satisfy any who are acquainted with the real merits and present state of the controversy. Mr. Oxlee gives the following very accurate account of Hammond's argument; to which he annexes an admirable answer.

"The grounds on which Dr. Hammond has erected his defence, are, first of all, That the ordinary reading hath the authority of many ancient, and all but one printed copies.—That the omission might easily have been made by an error of transcription, owing to the *Homoeoteleuton*.—That many copies have, *ἐν τῇ γῇ*, *on the earth*, without the former verse; which shows, that this error of omission was the first committed.—That it is not imaginable, if the manuscripts which contain it not, be correct; how the reading of the ordinary copies could have got in, except by gross fraud and forgery.—That, if any fraud were used, it were much more probable, that the Arians had thrust it out, than that it had been interpolated by the orthodox, who could have done very well without it.—That in St. Cyprian the words are distinctly found; as also in Tertullian.—That it is allowed of St. Jerome, that he asserted the truth of our reading from the Greek copies which he had; and defended it

against all: publicly complaining and contesting it, that in those copies where it was wanted, it was omitted or erased by the fraud of the heretics.—That St. Ambrose saith, that the heretics did erase that place.

"Such are the arguments from which Dr. Hammond has constructed his *learned* defence; and of those eight arguments, six at least are wholly groundless, being bottomed in ignorance and mistake; whilst the remaining two are justly disputed. So far from the ordinary reading having the authority of *many* ancient copies, there is but one copy in all forthcoming, that contains it in any shape; and not even so much as one that exhibits it in its present form. Then as to the printed copies, instead of *one*, there are certainly *five* ancient editions, the *first* and *second* of Erasmus, one printed at Hagenau in 1521, another at Strasburg in 1524, and that of Colintius, in 1534, which have it not; and several more, including the *Editio Princeps*, in which the final clause of the eighth verse is removed from its proper place to eke out the seventh. Instead of *many*, there is not *one* copy which contains the *ἐν τῇ γῇ* of the eighth verse; whilst destitute of the seventh. So far from not being imaginable, it is both very imaginable and very clear, how the present reading got into the text; which was done first, by inserting the marginal gloss on the eighth verse into the body of some of the Latin manuscripts; and then by the Greek editors translating and re-translating the words from the Latin Vulgate, and inserting them into the printed Greek text. Nor is there any fraud chargeable either on the Arians, or on the orthodox of the fourth and fifth centuries;

* Porson's Letters to Travis, Pref. p. iii. Ed. 1790.

† Howe's Works, vol. vii. p. 3, 4.

during whose controversy, and for several ages after, the passage of the *heavenly witnesses* was existing only in the womb of futurity. The real fraud was committed by the Greek editors, who, about three hundred years ago, dared to insert it in their respective editions, contrary to the authority of the Greek manuscripts. Moreover, it is not true, that the words are either distinctly found, or alluded to in Tertullian; nor yet in St. Cyprian, if the matter be but duly considered. Neither is it at this day allowed of St. Jerome, whatever it may have been in the time of Dr. Hammond, that he asserted the truth of our reading from his Greek copies; and defended it against all opponents. This argument evidently rests on the false supposition, that the prologue to the Canonical Epistles was written by Jerome: whereas, ever since the Benedictine edition of his works, nearly every scholar and critic of eminence, including your Lordship amongst the number, have been convinced, that it is the composition of some sophisticator of the sixth or seventh century; and fabricated chiefly with the design to procure for the *heavenly witnesses* a place in the Latin Version. But, finally, what advocate of the text is there now to be found to confirm the statement, that ST. AMBROSE has charged the heretics with the erasure of the passage? In what part of the works of that Father is any such declaration forthcoming; and on what authority has Dr. Hammond made this assertion? Nay, show me the place only where St. Ambrose has taken the least notice of the passage; and I will be ready to acknowledge, that it is not destitute of support, nor unworthy of being vindicated, as a genuine text of Scripture. Alas, this

learned defence of Dr. Hammond sets all learning at defiance; nor is there so much as one single argument made use of by him, which is not advanced upon grounds palpably mistaken and incorrect.*

In 1707, Dr. Mills published at Oxford his valuable edition of the Greek New Testament, containing at least 30,000 various readings. He admits the disputed passage into his text; but in his prolegomena and notes, he furnishes a mass of evidence, from which it is difficult to understand how he could draw an inference in favour of the passage. So it was, however. As an honest critic, he fairly adduces the evidence on both sides, and furnishes all his readers with data, on which they may either receive or reject his opinion as a divine.

The Abbé L. Roger, Dean of Bourges, published at Paris, in 1715, Two Dissertations; in the first of which he defends 1 John v. 7. "It ought to be mentioned to his credit," says Porson, "that having examined the MSS. in the Royal Library of Paris, he subscribed to the opinion of Lucas Brugensis, Simon, and Le Long, and ingenuously confessed that the semicircle in Stephen's edition which now follows the words *ἐν τῷ οὐρανῷ* in the seventh verse, ought to be placed after the words *ἐν τῷ γῆ, γῆ*, in the eighth."†

After the appearance of Mill's edition, Thomas Emlyn, a Presbyterian minister of Dublin, published, "A Full Enquiry into the original Authority of that Text, 1 John v. 7. Containing an Account of Dr. Mill's Evidences from Antiquity, for and against its being genuine. With an Examination

* Oxlee's Letters to the Lord Bishop of Salisbury, p. 4-7.

† Letters to Travis, Preface, p.v.

of his Judgment thereupon. Humbly addressed to both Houses of Convocation." London. 1715—1719. 8vo. This is a bold and acute pamphlet; in which the author shows that the passage is wanting in the ancient Greek MSS. the ancient versions, and is never cited by the primitive Fathers; and that the other arguments offered in support of the text are insufficient. Whether it was in jest or in earnest that he dedicated his work to the Convocation, I will not take it upon me to say.

Father Simon and Emlyn were taken up by David Martin, Pastor of the French Protestant Church at Utrecht. His work first appeared in French in 1717; and in 1719, it was translated, though incorrectly, into English, with the following title :

"A Critical Dissertation upon the Seventh Verse of the Fifth Chapter of St. John's First Epistle. Wherin the Authenticness of this text is fully proved against the objections of Mr. Simon and the Modern Arians." London. 8vo.

Emlyn immediately published "An Answer to Mr. Martin's Critical Dissertation on 1 John v. 7. showing the Insufficiency of his Proofs, and the Errors of his Suppositions; by which he attempts to establish the authority of that text from supposed MSS. London. 1718. 8vo.

Martin, not intimidated, produced, without delay, "An Examination of Mr. Emlyn's Answer to the Dissertation." London. 1719. 8vo.; which was closely followed by Emlyn, in a "Reply to Mr. Martin's Examination of the Answer to his Dissertation," London. 1720. 8vo.

Emlyn's Pamphlets were first published anonymously; they were afterwards collected, and, with other things, published with his

name in 1719, and then in his Works, Vol. II. 1746.

Martin, in another tract, was allowed to have the last word. "The Genuineness of 1 John v. 7. demonstrated by Proofs which are beyond all Exceptions," &c. London. 8vo. 1722.

In this performance he farther endeavoured to maintain his former positions by the testimony of the Greek and Latin Churches, and particularly by a Greek MS. found in Ireland. Thus the debate rested between these combatants.

Emlyn engaged in this controversy at the request of Dr. Samuel Clarke and Mr. Whiston; the former being too wary of his reputation to appear so publicly in a discussion which would have confirmed the suspicion of his Arianism; and the latter not deeming it proper, at the time, to appear on the field. Whiston tells us that both Dr. Bentley and Dr. Waterland approved of Emlyn's view of the subject. Waterland, though so zealous a Trinitarian, never quotes this passage as genuine.

Emlyn was a man of undoubted talents and learning, whose severe and unmerited sufferings, as an Arian, have given considerable celebrity to his name. In his first work on this subject he professes to give only the evidence as furnished by Dr. Mills, in his Critical Edition of the New Testament, and his reasons for coming to a different conclusion from that evidence, from that which Mills himself had adopted. His doctrinal sentiments, perhaps, naturally led him to take the strongest view of the side of the question which he espoused, and to rejoice in the strength which it seemed to bring to the Arian cause. But, while the state of his mind predisposed him to give all the weight possible to the

evidence against the passage, it would be unfair to charge him with partiality or injustice in the discussion.

In the subsequent tracts which he published, he, of course, followed the steps of his opponent; sometimes strengthening his original position, by adding to the negative evidence against the passage; and at other times exposing the ignorance, the evasions, the false reasonings, and inconclusive arguments of Martin.

Of David Martin, it is proper to speak well as of a man who held sound views of the truth, and was zealously disposed to maintain them. In learning he was very inferior to Simon, and much inferior to Emlyn; though far from being contemptible as a scholar. Considering the materials he had to work with, and the opponents he encountered, it must be confessed, that he makes no despicable figure. His mode of treating the subject, however, is more calculated to throw dust in the eyes of his readers than to enlighten and convince them. His judgment was too weak, and his indignation at Arianism too ardent to enable him to do justice to a subject which he treated with all the warmth of a theologian, rather than with the coolness of a critic. It has been boasted, that in the controversy with Emlyn, he had the last word; and that though Emlyn lived more than twenty years after Martin's last publication, he never attempted to reply. But this need excite no wonder. Emlyn thought there was no honour to be acquired in "thrice slaying the slain;" and at the close of his second reply thus takes leave of his opponent:—"When a controversy comes to consist only of tedious repetitions, and personal reflections, 'tis a sign it either is

near to an end or ought to be so." If Martin had the honour to be left in possession of the field, it has been thought by many learned men the only honour he obtained.

Dr. Edmund Calamy, one of the most learned divines among the English Dissenters of the period, was the next person who took the field on the affirmative side of this controversy. He published, in 1722, "A Vindication of that celebrated Text, 1 John v. 7, from being spurious: and an Explication of it upon the supposition of its being genuine. In four Sermons." London. 8vo. These discourses were occasioned by the Arian Controversy, which then so unhappily distracted both the Church and the Dissenters, and are annexed to thirteen sermons on the Doctrine of the Trinity, preached at Salter's Hall, in 1719 and 1720. In these four discourses, Dr. Calamy has in his eye chiefly Mr. Emlyn and Father Simon, glancing occasionally at Whiston and some others. The Doctor had no opportunity of examining MSS. himself, and therefore on this part of the subject he reasons entirely on the authority of others; but justice obliges me to state that this authority he does not always allege correctly. The whole controversy is one of fact and evidence; when it comes then to be observed that these are not fairly stated, or are dexterously evaded, a suspicion is induced that the cause is not good. It might be inferred from Dr. Calamy's reasonings, that a considerable number of Greek and Latin MSS., and the consent of many Greek and Latin Fathers concurred in supporting this text. The contrary had even then been very satisfactorily made out, and is now completely proved. The best of the four discourses is the last, in which, assuming the testimony to be

authentic, he reasons on its nature and design. The Christian reader will cordially concur in his concluding observations.

" Since the Father, the Word, and the Holy Ghost are witnesses, in order to our confirmation, let us readily believe the truth of whatever they testify, provided we have but good reason to believe that they have testified it, though it seem ever so much to thwart our natural sentiments, or our inclinations. This is a thing that highly becomes such closely dependent, and such dark and dim-sighted creatures as

we are; and it is what we cannot have any occasion to be ashamed of. Where Father, Word, and Holy Spirit have gone before, let us readily follow. What light they are pleased to give us, let us thankfully receive, and carefully improve; and from them jointly let us take our measures. And then, if Father, Son, and Holy Spirit can help us to happiness, we need not be apprehensive that we shall miss it, either in this life, or in that which is to come."

(To be continued.)

THE JEWS.

To the Editors.—THE subject to which I would invite your attention, is one which has occupied many anxious moments of my life, and, from the first time I became interested in the question, now thirty years since, I have continued to read the Scriptures in a very different point of view to which I had previously been accustomed; with members of the Hebrew nation constantly before my eyes, and meeting them, as every one may, at the corners of every street; I see the veracity of God exemplified, and his justice manifested in the fulfilment of those awful denunciations of wrath for transgression, contained in his word, and the consequent dispersion of a nation, once beloved, and chosen as his peculiar people. But I cannot read those remarkable delineations of wrath, thus exemplified, without also tracing the loving kindness and mercy of God in the midst even of threatened and deserved judgments. The Spirit of God foresaw that there would be a dereliction from his law, and a departure from his paths;

and proclaimed, that this nation, who were once to be considered in the eyes of all nations as "*a great, wise, and understanding people,*" in consequence of the wise, and righteous, and holy statutes given to them by the God of their fathers, would become the scorn and contempt of all nations; a proverb, a by-word, and a reproach of the people amongst whom they should be called to dwell: yet has He ever accompanied every sentence of his wrath with invitations to return and repent, and with the promises of abounding mercy and compassion, exceeding even their former condition. For he has said, that then "*He will gather them, even were they cast out to the outmost parts of heaven, and bring them into the land which their fathers possessed, and will multiply them, and do them good, more than their fathers.*" There is no people upon earth, therefore, which have such special promises, and none upon whom christian labour may be bestowed with more hope of success. God will surely work with them who seek their

welfare, and who endeavour to bring back his people to a sense of their departure from him; and it may be believed that they are, at the present time, chiefly wrought upon by the frigid conceits of their rabbies; the strange and *outré* interpretation of Isaiah liii. being, that they themselves are the party predicted, suffering for the sins of other nations. It may be questioned whether the knowledge they possess of the Scriptures of truth, limited, I admit, because chiefly confined to the Pentateuch, does not supply a better foundation on which to erect a superstructure, a living edifice of souls, to the glory of God our Saviour, than to any other people on the face of the earth.

But, Gentlemen, I would remind our Christian friends of the mass of misery which exists amongst the Jews resident in this country, even from the influence of our own statute and municipal laws; shut out, as they also are, from parochial relief, and therefore not capable of reaping the common advantages of society, to which, as a body, they proportionally contribute. Nor are they allowed, by the laws of the land, the law of God, in reference to the Sabbath, or seventh day, which they feel bound to observe, and their own rabbinical injunctions of fasts and festivals, to devote more than 200 out of the 365 days of the year to their daily maintenance. I know that many of these people feel it to be a burden to be compelled to such observances, but, conscientiously so acting, and not led away so completely as many suppose in this world's dirt and dross, as if their whole soul were bound up in its gain, I would ask, Are they not then precisely the characters on which christian benevolence might hope to act with infinite

force? I am not ambitious of the distinctive titles of fanatic and enthusiast, which there is too much reason to believe have been so denounced, even from the assumed chair of God, on those who have presumed to advocate such a cause. "*N'importe.*" I shall remain precisely the same being in believing that of the Jews to be the cause of God and of truth. All that occurs to my mind at this moment is, whether our Dissenting or Congregational friends are not bound more deeply to consider, whether they have discharged the character of the Good Samaritan, or are now, or have been, pouring oil and wine into the wounds of their afflicted brother, Israel; and whether they have conducted him to the inn, and pledged themselves to the Great Giver of all good, that they would provide, out of the abundance bestowed on them by the God of mercies, those means needful for their distressed friend and neighbour.

Need I call to your recollection, Gentlemen, the benefits which Christians have received at the hands of the Jewish nation; their only God and Saviour; their Bible; and those Missionaries who first promulgated the grace of God to our pagan ancestors? Do you imagine, Gentlemen, that the Apostles, or apostolic men, sent to you, were so sent without cost? or that the Scriptures were transcribed for your information without expense? Are we not also in possession of the personal spoils of the people of Israel, and yet boasting ourselves of being the Zion of the whole earth, and pretending to the glory of being the most enlightened and polished Christian nation of the habitable globe? And after all, Gentlemen, I would ask, What have we done for the Jews? the very

people we have robbed and spoiled, and, as an evidence of our sincere repentance, like Zacheus of old, to whom restitution must be made? Nothing, and less than nothing. We might now have been on the point of reaping the fruit of any labour bestowed, had not the principle of duty been sacrificed in the surrender of dissenting privileges, from which moment either to preach or pray on behalf of the Jew has been deemed a work of supererogation.

I am not ignorant of all the circumstances which have attended the eventful history of the London Society, nor of its present concerns; but, whatever difficulties arose in the progress of that cause, I know full well that those engaged in it, abating circumstances, were actuated by the honest desire of promoting the welfare of Israel, according to the best of their judgment and ability; and I do not think that men should be judged too harshly, even though they might be mistaken in the adoption of the measures pursued. It was then a new question, new ground was to be tracked, and, in such a wilderness, if men lose themselves, the dictation of a sound mind would be to run to their succour. What would the London Society now be, if one man, acting no doubt according to his best judgment, had not then come to their help, and dictated, under pressing circumstances, the terms on which he would render aid? It was not the act of the Church of England which rescued the Society from its difficulties, but of an individual member of that Church, who has lived, I believe, to see his folly. That cause might have remained as it then stood, had the wealthier class of dissenters flown to its aid. Were

there no good men of other communions, at that time, quite as capable of devoting themselves to the Jewish cause, as those to whom it was consigned? The London Society is not now what it then was, for they have barred the access to every distressed Jew, and can say, "Be ye warmed and filled, but dare not give the things which are needful." Is there therefore no scope left for the action of other bodies; or are we to be sealed in the regions of despair, and in dungeons of impenetrable darkness? But, admitting every disadvantageous circumstance, were the principle of love on which the dissenting body originally acted good; and I would contend that they had been for years the main support of the Society; on what ground, I would ask, have they departed from their first love, and cast out the daughter of Zion, as a widow, or woman forsaken; unless they can prove her recent crimes, and are compelled to adjudge her to final separation? Alas! Gentlemen, I fear that we are enveloping ourselves in webs of our own weaving, and forget that the same beloved wife of youth is perishing for lack of comfort. O! she is still precious in the sight of God; though the gold has become dim, and the fine gold changed, she will shine in the future day in the resplendent glory of her Saviour's righteousness, and in the beauteous garments of his holiness.

It would be to impeach your general knowledge of ecclesiastical affairs, to suppose you ignorant that the Missionary Society embraced the Jewish cause as one of their objects, in the early stage of their proceedings, and appointed a missionary to that people; that they sacrificed this object, only in consideration of a separate Institution being established; and,

I admit, that there were, as there may be still, sufficient grounds for such a separation of objects. Nor are the Jews to be considered in the light of Heathen. The ramifications of Jewish society require an almost intense and exclusive application of mind. It is a question to be studied "*per se*," and without due attention, not easily tangible; and must therefore be met in every form and shape, chameleon-like, into which the christian character dare enter. I would not, however, forego a duty, because it may be difficult; for, "such as thy day is, so thy strength." Abandoned, however, as this cause has been during many years, I would again call, through your pages, on the worshippers of the True God, to arouse from their slumbers, and rally round the standard of the cross, that they may carry conviction and truth into the Jewish camp. If they can do no more than advance to the outposts, and invite its intrenched possessors to their festive board, in the language of conciliation and love, they will have fulfilled the righteous injunctions of their Saviour, for even compassion is dear to his loving heart. If ye did it, might he not say to one of these, as to one of my kinsmen, ye did it to me; but full fraught with the eternal blessings of the Gospel, and the declaration that his Word, preached or distributed, shall not return to him void, there is every encouragement to proceed in this cause. Surely, I might appeal to the honourable and venerable names of many departed this life, and of many still living, who were the first to advocate the cause, and entered upon it "*con amore*"—"et cum spiritu." They did run well, what doth hinder? It may indeed be said, as it hath been said, "If the Lord would

open windows in heaven, then might this thing be!" and miracles, as aforetime, may be required. Means, however, are in our hands; let these first be tried; because God works by means, and never fails to bless the efforts of his servants. If report speak truth, there is now a work silently proceeding, which may astonish and confound the minds of gainsayers, perhaps such as may not have taken place since the Apostolic times.

A Society has been some time established for this purpose, open to every communion, named "The Philo-Judean Society," which I love; and why it should be regarded with jealousy and distrust, is, to my own mind, incomprehensible. Its objects are defined; the path as plain as may be in which its members move; and, although 200 cases only have been relieved, and the Word of Life spoken to no more than 800 Jews, these benefits, not carried on in any proportion to the existing necessity, might have been indefinitely extended, had proper aid been afforded. Its incidental advantages have, however, been influential on the Jewish community, and many minor benefits have been the result, as Adult Schools, a Benevolent Society, and six Lectures in Exposition of the Scripture. If such an Institution has arisen, I believe it firmly to have been in the hope of once more enlisting the dissenting community; and I sincerely call on the influential members of christian society, not to suffer the demon of prejudice to enter their minds; indifferent as I believe those to be who conduct the concerns of the Society as to the agents who may be employed, provided they be "men of God," or as to any future measures which may be adopted, if honestly

designed to promote the welfare of his ancient people.

In the constitution of dissenting society, there are, I believe, many associations in which the collective sense of its various denominations may be ascertained, one of the most influential being, as I presume, "the Congregational Board." If such be the case, I submit to them, respectfully, the subject on which I

have not hesitated to give an opinion. Be it so that I may have exceeded, from the workings of my mind, the proper boundary of duty between the teacher and the taught, I leave it to their God and mine, to decide in the future day on the motives which have prompted me to this effort, and will abide, in that day, the sentence to be passed on these words and thoughts.

MONITOR.

ON THE FORMATION AND ARRANGEMENT OF BIBLE CLASSES.*

SEARCH the Scriptures, said Jesus Christ to the Jews. The reason which he gave why they should

* This article comprises the substance of a sermon delivered in the chapel of the Theological Seminary, Andover, Massachusetts, United States, 1826, by the Rev. J. Edwards, and was published by him, at the request of the students. The frequent inquiries which have been made respecting American Bible Classes have induced us to republish these copious extracts. We have also obtained a copy of the Rev. Hervey Wilbur's *Reference Testament*, which has been published in Boston, as a *Bible Class Text Book*. It is marked with letters in the manner of marginal references, which are explained by a "key." We cheerfully transcribe it, as it contains a useful series of questions, and will farther elucidate the operation of a system, which appears to have been eminently blessed in the advancement of true piety amongst the rising generation in the United States.

EDITORS.

"KEY.

- f { What FACTS are here related?
- f { Is any doctrine or duty connected with them?
- i { What doctrinal TRUTH is here inculcated?
- i { Is it directly or indirectly taught? How illustrated? How applied?
- i { What practical influence should it have?
- d { What DUTY is here enjoined? On whom?
- d { Is it taught by precept, by example, or by inference?
- d { How enforced?
- p { What PROHIBITION is here directly or indirectly made?
- p { Why is this deed, or word, or thought forbidden?
- i { What INSTRUCTIONS are imparted in this parable? or in this metaphor?
- i { What is their practical tendency?
- h { What HEAVENLY DISPOSITION is here manifested?
- h { What corresponding affections does it demand?
- c { What trait of moral CHARACTER is here given?
- c { Is it morally good or evil?
- c { Does it belong to a natural or to a renewed state?
- e { What EVANGELICAL EXPERIENCE? or what EXHORTATION is here given?
- e { What BLESSING is here sought, or acknowledged, or promised?
- b { How great? How durable?
- b { For whom sought? By whom acknowledged? To whom promised?
- w { What Wo is here denounced? or WARNING given?
- w { What is its import? Against whom denounced? or to whom given?
- r { What prophecy is here RECORDED?
- r { Has it been fulfilled? How? When?
- a { What prophecy is here ACCOMPLISHED?
- a { Where is it found?
- m { How many years had it been written?
- m { What MIRACLE is here recorded?
- m { By whom and for what purpose wrought?
- m { In whose name, and by whose authority?

them; and it is one of the favourable indications of the present time, that the number is increasing who are disposed to do it. The number is increasing, also, who are disposed to search the Scriptures, not only as individuals, but to associate together for this purpose, that they may search them to better advantage. Numerous Bible classes, and associations of various descriptions, have, within a few years, been formed, which have been attended by great numbers, and to great advantage. Such associations are exciting increasing interest; and the inquiry is often made from different and distant parts of the country, in what way can a minister form a Bible class among his parishioners, and conduct it to the best advantage? This is an important question; especially to such as are preparing for the ministry. It may be connected with the salvation of thousands of souls.

I shall consider some preparatory measures.

Let the minister make it a subject of special prayer, that in forming a Bible class and in conducting it, he may be guided in the right way; that his labours may spring from love to God, be attended by the Holy Ghost sent down from heaven, and result in the promotion of the divine glory, and the salvation of men. Let him then show from the pulpit, that *all Scripture is given by inspiration of God*, and on that account is *profitable*. Although men were used as instruments in writing it, yet God directed them what to write, and how to write it,

in order that, as a rule of faith and practice for all men, it might be perfect, and able to furnish thoroughly all who follow it, for every good work; so that God is the author of the Bible, as really as a man is the author of any book which he composes. When a man composes a book and employs an amanuensis to write his thoughts on paper, the author is not the man who writes, but the man who composes. So with the Bible. God is the composer; though he made use of men in writing his thoughts on paper. He is therefore the author. Of course the Bible must be true; and it must be important.

Having made an impression upon the audience, vivid and strong, that the Bible is the word of God, as really as if they heard him declare what it contains directly out of heaven, let the minister show them how, in consequence of this fact, they ought to treat it. Among other things, he may notice to advantage, that they ought to read it *daily, attentively, devoutly, and perseveringly*; and that, implicitly and fully on the testimony of Jehovah, which is the highest possible proof, they ought to believe what it contains; and when they understand its directions, without delay, and without ceasing, they must follow them. Let him show also why they ought to treat it in this manner. Among other things, he may mention that they owe this to God. As he has condescended to speak to men, it is their indispensable duty to listen to his voice, to believe, and to follow it. This would be the case, even if he had been at no expense in speaking. But he has been at an infinite expense. He has given up his dearly beloved and only begotten Son to the agonies of the cross, in order to

s { What affecting SCENE is here exhibited?

{ What feelings should it produce?

* Denotes the propriety of profound attention."

open a way for him thus to address them. Their obligations to hear, believe, and obey, are thus vastly increased; and their guilt, and wretchedness if they do not, will be proportionably increased. Suppose that God, instead of speaking to men as he now does, on the silent pages of revelation, should, with an audible voice, speak from the throne of his excellent glory, and tell men the same things which are now in the Bible; would it not be their duty to listen to his voice, to believe his declarations, and obey his commands? No less is it their duty now.

They owe this to themselves. Without listening to the voice of God, believing, and obeying it, they cannot be saved. They owe it to their fellow men. If they neglect the Bible, others, from the influence of their example, may also neglect it. If they do, and continue that neglect, they must perish.

Great advantage will result from searching the Scriptures. It will give men a more perfect knowledge of themselves, than they can otherwise ever obtain. It will give them a more perfect knowledge of their fellow men, of the principles of human action, and the means of controlling minds. A physician, a lawyer, a magistrate, a jurist, or a statesman may, by daily searching the Scriptures with the proper use of other means, be prepared to exert a more salutary and powerful influence, than he otherwise ever can, over the minds of his fellow men. All other histories were composed by men; of course they are imperfect. This was composed by God; of course it is perfect, and corresponds exactly with real life. Merchants, mechanics, farmers, and all classes of persons, male and female, may

by the daily study of it, store their minds with views, principles, and maxims, which will be of the most essential service to them in all the concerns of life.

But the advantages for this life of thus searching the Scriptures, numerous and important as they are, all sink into insignificance compared with the advantages for the life to come. The Bible is a revelation from God, of his character and will; of the character of his subjects; and of the principles of his government. By daily reading it, with a humble and docile spirit, seeking heartily the teaching of the Holy Ghost, believing its declarations, and obeying its commands, persons may secure all the advantages of his infinitely perfect and eternal reign. They may gain that knowledge of God and of his Son Jesus Christ, which is life eternal; which will make it certain that all things shall work for their good in this world, and conspire to work out for them an exceeding and eternal weight of glory in the world to come. Let the minister point to a person who takes this course; and let the congregation consider him, as he passes through life, as he lies on the bed of death, stands at the bar of judgment, and hears that joyful welcome, Come, ye blessed of my Father; and let them see him, as he rises upward from glory to glory. Make the impression strong, and as much as possible like the impression which good men will have, when they pass through those scenes. Thus make all feel, that the Bible is an inestimable treasure; that a knowledge of it is more to be desired than gold, yea, than much fine gold; and that in reading, believing, and obeying it, there is indeed a great reward.

Then let the minister, from love

to Christ, and love to souls, offer to assist all among his beloved people, who wish to enter upon the study of the Bible, by meeting with them for an hour and a half, once in two weeks, (at such time and place as shall be most convenient to him and them,) for the purpose of pointing out the truth of God in that portion of Scripture to which they shall attend, and the effect which this truth ought to have on them. Let him express from the pulpit a willingness to begin this course, as soon as any considerable number shall desire it. Let all good men in the parish ardently desire that he may begin soon; because it will probably tend to promote the glory of God, and the salvation of men. Let them pray in secret, in the family, and in the social circle, that God would give the subject of searching the Scriptures favour with all the people; incline many to enter upon it, in order to learn the will of God for the purpose of doing it; and that the Holy Spirit would accompany their efforts with his blessing, and render them effectual to their salvation. Let each parent pray especially, that this may be the case with regard to his own children.

II. *Formation of the Class.*

Let the minister appoint a meeting for the purpose of explaining more fully his object, and pointing out the manner in which he wishes them to pursue it. Let him invite all from twelve years old and upwards, who are disposed to attend. And let it be distinctly understood that persons, while they have reason, are never too old to study the Bible, or to study it to advantage. The age, however, and the classification, may be different in different places.

At the meeting let him show,

that his object is their highest temporal and eternal good, and point out the way in which they can obtain it. Show them that the Bible is able to make them all wise to salvation, through faith in Jesus Christ; and that if any of them fail of this blessing, it will be because they do not read it, or do not believe it, or do not obey it.

Show them the meaning of the words Bible, Scriptures, and Testament; why one part of the Bible is called the Old Testament, and the other the New. Show what is meant by the Law, the Psalms, and the Prophets, as used by Christ, and his Apostles. Enumerate the books comprehended in each of these divisions; mention about the time when, according to the common account, they were written; and give a brief history of the writers, their character, and employment. Show what is meant by the authenticity of the Bible, by its genuineness, and by its inspiration. Give them a brief history of the feasts of the Passover, Pentecost, of Tabernacles, and of the Dedication; show when, and how they were observed, in commemoration of what events, at what time, and for what purposes; and point out the instructions which they are calculated to afford; enlarging more or less on these and similar topics, as a minister may find to be convenient, interesting, and useful.

Let him describe briefly the various orders of men, and the different sects mentioned in the Scriptures; such, for instance, as patriarchs, priests, prophets, Levites, scribes, doctors, lawyers, Pharisees, Sadducees, Herodians, publicans, sinners, Samaritans, Nazarites, and Nazarenes; Apostles, elders, bishops, evangelists, deacons, and others, enlarging more

or less as he may think proper, and pointing out, from their character and employment, the reasons why they are spoken of as they are in the Bible.

Let him also be provided with a good map of Palestine and the adjacent countries, that he may show them the position of places, and things, as they occur in the portions of Scripture to which they shall attend.

When the way is prepared, by one or more meetings, as the case may require, let the minister, after taking the names of those who wish to attend, give them a portion of Scriptures; say the first and second chapters of Matthew, passing by the genealogy, by merely showing them its object and use. Before they separate, let him show them the manner in which he wishes them to attend to it, by going over, in their hearing, with a few verses himself. Let him then close, commanding them, and all who may associate with them, to God and the word of his grace, which is able to enlighten and to purify them, and to fit them for an inheritance among those that are sanctified.

III. Manner of conducting the exercises.

When they assemble again, let the youngest sit the nearest to the minister, and the others farther back, as much as is convenient, according to age; and let them always take the same seat, that the minister may address them in rotation, and know that none are passed by. After imploring the divine guidance, let the first read a verse. If he does not read it rightly, as to pronunciation, emphasis, tones, cadence, &c. let the minister read it over after him, and by a proper manner of reading it, show him, if possible, its meaning. To ascertain whether he understands it, and the

instruction which he ought to receive from it, ask him the meaning of the several parts of the verse. If he cannot answer, after waiting long enough just to fix his mind on the point, let the minister answer; letting them know, that he does not ask questions expecting that they will be able to answer all; but that one important object in asking them, is to awaken attention, and fix the mind distinctly on the question to be answered, that the truth conveyed by the answer may be more clearly apprehended, make a stronger impression, and be longer remembered. After exhibiting the truths, which God reveals in that verse, show the manner in which the same truths are revealed in other parts of Scripture, by quoting from memory the passages in which they are found. Then point out distinctly, in few words, the effects which these truths ought to have upon the heart and life; and lead each one, as in the presence of God, to ask himself whether they do have these effects on him.

Suppose, for instance, that the passage under consideration is the 16th verse of the 5th chapter of Matthew; "Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven."

Who is the speaker?

Jesus Christ.

To whom does he speak?

His disciples.

What does he mean by *light*?

Holiness; love to God and love to men.

What does he mean by *letting this light shine*?

Manifesting holiness; showing love to God by obeying him; and love to men by doing good to all, as they have opportunity, especially to his disciples.

What does Christ offer as a reason for doing this?

That others may glorify God.

What is it to glorify God?

It is to love his character, listen to his voice, believe his declarations, and obey his commands.

Are all who enjoy their reason, and have the Bible, bound to do this?

They are.

To do it when?

At the present time, and at all times.

What should you from this verse, judge to be one of the most powerful means of leading men to do this?

Christian example, from all who profess religion.

This should lead those who profess religion, to inquire whether they set such examples. And it should lead those who do not profess religion, to inquire whether they are, as is their indispensable duty, now glorifying God, by believing his declarations and obeying his commands; because Christ says, that those who hear his sayings, but do them not, are like a man who builds his house upon the sand. In the day of trial, their hopes for eternity will fail. Hence each one of you should inquire, whether you really believe God and obey him. Jesus Christ spake this for your instruction, as really as for that of those to whom it was at first addressed. Though he spake to those that were then living, he looked down through all future ages, and saw the character, condition, and wants of all people. He saw that you would be here at this time, and be attending to this portion of his word. He saw the feelings which you would have, and the effects which his word would produce on you. He therefore adapted it to your

instruction; and it is of great importance that it should lead you to glorify God. Your salvation is concerned with it, and the salvation of your fellow men. Look at the difference of effect which your example will have, provided you glorify God, from what it will, if you do not. Others may follow you, and thus you be instrumental of fixing them, according to your character and conduct, in heaven or in hell. The effects of your faith and practice must be felt, not merely by yourselves, but by others; not only through life, and to the end of the world, but to all eternity.

Thus a minister may enlarge more or less in the application of divine truth, as may be convenient, and as circumstances may render it useful.

If the passage read be the 21st verse of the seventh chapter of Matthew, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven;" the minister may ask such questions as the following, viz.

What is it for men to call Christ, Lord, Lord?

It is to profess to be his disciples.

What is meant in this place by the kingdom of heaven?

Heaven itself.

What does Christ say that men must do, in order to enter into heaven?

The will of God.

What is that will?

That men believe on his Son, love his character, and obey his commands.

What is it to believe on the Son of God?

It is to have such confidence in him as to feel that what he says is true, and to treat it as true.

Is this the duty of all who have come to years of understanding, and have the Bible?

It is.

Why?

Because Christ is worthy of such confidence, and God commands men to exercise it.

What effect will such confidence to Christ have upon a man?

It will lead him to forsake his sins, trust in Christ for eternal life, to believe the Bible, and to make it his highest object in all things to obey it.

How long will such a man continue this course?

To the end of life.

Where will he go when he dies?

To heaven.

What will become of those who at death have not done the will of God?

They will go away into eternal punishment. This should lead each one of you to inquire, Am I doing the will of God? and to feel that if you are not, you are not going toward heaven, but toward hell. Every day carries you nearer; and as life is uncertain, no one can, in the morning, be sure that he shall not, before night, arrive there. And at night, when without doing the will of God, he retires to rest, he cannot be sure but that before morning he shall awake in hell. It is, therefore, exceedingly important that each one should make it his highest object to learn the will of God, and without delay to do it; for he that doeth the will of God, abideth for ever.

The particular questions, however, which shall be asked, and the application of divine truth which shall be made, may be such as the minister shall judge will most clearly and fully exhibit divine truth, make the strongest impression, and be the most extensively and permanently useful.

Having gone through with the portion of Scripture allotted for that day, let him in a lucid and brief manner sum up the truths to which they have attended, and make a direct pungent application of them to the conscience and the heart. Or let him fasten on some great truth, revealed in some part of the chapter, and illustrate that, and enforce it strongly on the mind. In this, and in every thing pertaining to the exercises, let him bring their minds into as close contact as possible with the Divine mind. Make them feel, that in attending to the Bible, they are listening to the voice of God, as really as if they heard him speak what it contains directly from heaven; and that their salvation depends upon believing and obeying it. Make them feel that if they, or any of their fellow men who have the Bible, fail of eternal life, it will be because they do not read it, or do not believe it, or do not follow it. Make them feel that it is a light which can guide them all to heaven. But in order for this, they must follow it; and to follow it, they must read it daily, attentively, devoutly, and perseveringly. They must believe it on the testimony of Jehovah, and trusting in Christ alone for whatever they need, they must obey it. Impress upon them, that the exercises of a Bible class are not adapted, and are not designed, to supersede the necessity of their searching the Scriptures daily at home; but only to assist them to do this to greater advantage. And whatever information they may obtain in a Bible class, they must search the Scriptures at home, or they cannot expect to be made wise unto salvation through faith in Christ Jesus. And as they read, let them from the heart ask God to teach them, by his Spirit, the meaning of his own declara-

tions. Let them believe what he declares, and without delay, and without ceasing, do what he commands; resolving in his strength, that henceforth they will live, not unto themselves, but unto him that died for them and rose again. And let their object in doing this be to glorify God, to become in spirit like him, and to do good. At the same time, make them feel, as constantly and as strongly as possible, that their dependance for what they need to do this, and to be accepted in it, must be placed, not on themselves, or on creatures of any description, but on the Lord Jesus Christ. For his sake God can be just, and yet bestow all needed blessings upon those that trust in him.

Let every meeting be opened and closed with prayer. Let the prayers be simple, humble, fervent, pertinent, and short; the first for divine guidance in the exercises; and the last for the divine blessing to follow them. And let all the members draw nigh to God daily, and then he will draw nigh to them. Let them seek first the kingdom of God, and his righteousness, and then they shall not want any good thing. God will guide them by his counsel, and afterwards receive them to glory. They shall see him as he is, and be like him through everlasting ages.

The above-mentioned things, with many others connected with them, in their various bearings and consequences, which will open to the mind of a faithful minister, who sits daily at the feet of Jesus, and learns of him, cannot indeed all, nor even a principal part of them, be exhibited at one time. Nor is it desirable that they should be.

After a Bibleclass is established, it is of great importance that it should be continued; and that those who attend, should do it

with ever growing interest. For this purpose, let the minister walk with God, live by faith, reside at the throne of grace, and look intensely and continually on the eternal world. Let him feel that the effect of every meeting will be felt after earth is dissolved, and will be told by strains of higher and higher glory, or by tones of deeper and deeper anguish, during the eternal destinies of men. Let him count all things but loss for the excellency of the knowledge of Christ; exhibit to a greater and greater extent, the unsearchable riches of Him who is the Alpha and Omega of revelation; determining to know nothing save Jesus Christ and him crucified, and looking upward continually for the illuminating and purifying influences of the Holy Spirit, who takes of the things of Christ and shows them to men; that the truth may thus be the wisdom and power of God to their salvation.

And let the members of the class commence with a fixed purpose, trusting in Jesus Christ alone, to ask of God daily to teach them his will; and daily to listen to his voice speaking to them in his word, that they may understand it. And when they do understand, let nothing hinder them from doing it; for the purpose of glorifying God, becoming in temper like him, and doing good. They will then find that the Bible is perfect, converting the soul; sure, making wise the simple; right, rejoicing the heart; pure, enlightening the eyes; clean, enduring for ever; true and righteous altogether; more to be desired than gold, yea than much fine gold; and that in obeying it there is, indeed, a great reward. It will be a lamp to their feet, and a light to their path. It will show them a way that grows brighter and brighter; and it will lead them

to follow it, till they come to a place where they have no need even of the sun, nor of the moon; where the Lord himself will be their light, and the Lamb their eternal glory.

That such Bible classes may be established over all the earth, and be the means of leading vast multitudes to heaven, may God of his infinite mercy grant, through Jesus Christ! Amen.

REMARKS ON BISHOP HEBER'S VIEW OF PRAYER MEETINGS.

THE journals of the late lamented Bishop Heber have doubtless been read with some degree of interest, both by persons of varied and opposite sentiments on religious subjects; and the opinions of a prelate filling a post so important as that which he lately occupied, and possessing a character so highly esteemed and influential, are likely to have considerable weight on the minds of very many readers. The volumes contain much that is beautiful in description, though the descriptions are so multiplied and attenuated, that they tend to satiety; and we lose, amidst the magnificent scenery of British India, those moral and spiritual landscapes, the work of faithful and laborious missionaries, which would be far more interesting to the mind of the intelligent and judicious Christian.

But defective as the volumes are in religious information, it is not the only point in which they appear objectionable. It is to be regretted, that a man of such an amiable spirit, such elegance of mind, and such christian character, should have indulged in any oblique hints against dissenters, and dissenting missionaries; and that the labours these holy men have been performing, should all be merged in the broad shadow of Episcopacy. It is to be deplored, that minds so enlightened should pass by important facts, and consider nothing scarcely done, except it be effected by their own

peculiar coadjutors. But this is not the only point of importance; there is in the volume a long letter of the Bishop to his Clergy, in reply to a variety of points, which had been submitted for his consideration, and among the rest is that of the clergy uniting with Dissenters in their prayer meetings. On this subject we were prepared to expect, that his Lordship would not approve of the mingling of the ministers of the church and dissenting missionaries in such an act of worship; but we were not prepared to find his Lordship disclaiming the practice of Christians holding prayer-meetings, as altogether unscriptural, and productive of evil effects.

In giving his opinion on the subject, his Lordship says, "Such is the practice reprobated by the apostle, of a number of persons coming together, with each his Psalm, his prayer, his exhortation; the effect of which is not only often confusion, but what is worse than confusion, self-conceit and rivalry, each labouring to excel his brother in the choice of his expressions, and the outward earnestness of his address, and the bad effects of emulation mixing with actions, in which, of all others, humility and forgetfulness of self are necessary."

In reading this extraordinary paragraph, we are compelled to ask, does his Lordship mean, that the Apostle reprobated prayer? We believe he does not mean

this, and yet the construction of it gives this idea. Does he mean, that the Apostle reprobated the practice of social prayer; of believers meeting together, and praying with and for each other? We apprehend this is what his Lordship intends. But what a strange method is taken to prove it. We are referred to the irregularities of a Christian church, to set aside a scriptural duty. It is a blessing to have the right of private judgment in matters of religion; and hence a sentence delivered from the Episcopal chair has no further weight with thinking minds, than as it accords with the oracles of God. Now in adverting to the passage alluded to by his Lordship, it does not appear that the Apostle is reprobating social prayer; but regulating the disorders of the church at Corinth. "How is it then, brethren," says the inspired Apostle, "when ye come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation; let all things be done unto edifying." Now in this passage there is not a single reference to prayer; but supposing there was, and supposing, from the previous part of the chapter, there is an indication of the gift of prayer being used—what is the spirit of it? Is it to set aside the meeting altogether? The succeeding verses appear to us to carry quite a contrary view. The directions given, suppose the perpetuity of the worship, and they are designed not to show that it is altogether unscriptural; but to regulate the manner in which it is to be conducted, that all things may be done decently and in order.

The charge which the Bishop has brought against prayer-meetings is vague. He intimates that

they are "productive of confusion." If this were true, it would apply bitterly to his own church. What a confusion between the desk and the pulpit at times, and would his Lordship set aside the church, because of this "confusion of tongues," because one "hath a psalm, and another a doctrine?" Would he not then see the passage to the Corinthians in the light of a regulation, and not a prohibition? But we apprehend it will be found, upon examination, that prayer-meetings do not produce confusion. There may be a great diversity of gift; but in general, those who lead the devotion, in social prayer-meetings, are supposed to pray in the Spirit, and he is not the author of confusion. The variety observable in those meetings is often of the most pleasing nature. It is frequently found that the confession, or petition, or thanksgiving, which has been omitted by one, is introduced by another, and that without any rivalry, or pride, or self-conceit, or earthly feeling. What the pastors of congregational churches have to lament, is not that there is much of the pride of praying; but that pride keeps many from praying. Were men of talent, and wealth, and education to be more frequently mingling in prayer-meetings, it might be better for their own souls, and certainly this scriptural practice would be at a remote distance from confusion, and far enough from any thing like the feeling of enthusiasm.

But the charge is not correct in reference to any prayer-meeting conducted on scriptural principles. The prayer-meetings which are often held among poor cottagers, in small obscure villages, where there is no pastor, and no individual of rank or talent to preside, have not the sha-

dow of confusion, and the prayers of these poor unlettered bards, for unction, spirituality, scriptural expression, and simplicity of style, are not very far behind some incomparable Liturgies.

In points of this nature, it is not for any disciple of Christ to call any man master, and instead of acquiescing in a sentiment which derives most of its weight from rank, and title, and learning; it would be more scriptural to appeal to the law and the testimony, and let that unerring standard decide our principles, and regulate our conduct. Convinced as we are of the fallacy of this excellent prelate's reasoning, and satisfied of the scrip-

tural propriety of the practice alluded to—of the encouragement there is to attend to it—of the harmony it promotes in churches—of the influence it has in aiding the increase of believers, both in numbers and in grace—we can only add, that we should rejoice to hear, that every christian church in the world had its prayer-meetings; and that those who have them already are increasing in the gift and the grace necessary for this hallowed work, and that the Great Head of the Church is adding daily to them such as continue steadfast in “the Apostle's doctrine and in prayers.”

G. VECTIS.

ON THE ABOLITION OF SUTTEES.

To the Editors.—WILL you allow me to direct the attention of your readers to a subject of the deepest interest and importance, viz. the practice of burning widows adopted in Hindostan; and the means of its speedy abolition.

On several occasions during the past year, you justly expressed your abhorrence of the system of Sutteeism, and showed that its destruction was both practicable and safe. Its practicability is demonstrable from the fact that other European powers have abolished the practice in their Indian territories, and that many humane and Christian English magistrates have interposed their own solitary and individual authority for its suppression, and have succeeded. Its safety is not less manifest, in the fact that no inconvenience has ever been experienced as the result; the natives, in this case, always cheerfully acquiescing in the will of the magistrate.

The great objection against le-

gisative interference on this question, has been its supposed infringement on the rights of conscience. But this objection has been proved to be unfounded. It has been clearly shown, by those who have studied and published on the subject, that the practice is, on the one hand, a merely political excrescence growing on the religious system of the Hindoos; and, on the other, it is an offspring of idolatrous priesthood. Both the relatives and the Brahmins are deeply interested in the destruction of the widow, and hence adopt every possible means to enforce a compliance with the horrid and suicidal custom.

Humanity, therefore, demands that some measures should be adopted to destroy this politico-religious, or murderous system. As men, as Britons, as Christians, we ought, we must, arouse our energies, and make some vigorous effort to prevent the barbarities of the funeral pyre.

The most speedy and effec-

tual method that can be adopted is the universal and simultaneous petitioning of the British Parliament, intreating that it would exert its legislative authority, and command the immediate abolition of the practice. It requires only the powerful voice of the British nation to be echoed by the British Parliament through the plains of India, and, wherever its reverberations are heard, the Brahmin and his votaries will be awed into submission, and the widow's heart "will sing for joy."

Petitions from every town and village should be prepared and presented to the Lower House, through the medium of as many County or Corporate Members as it is possible to interest in the question.

Nor less numerous should be the Petitions to the Upper House, through the medium of the noble and illustrious Peers.

Of the success of the measure, when thus universally and spiri-

tedly taken up, there can be no doubt. It is a question which has no reference to party politics, or religious differences amongst ourselves; it is unincumbered with considerations of political expediency, or remunerative compensation. It is a question of pure and simple humanity, and one which therefore demands the attention of every Briton, and of every Christian. On the wise and liberal character of His Majesty's Government there needs no comment. It has shown itself, on several occasions, the friend of humanity, freedom, and Christianity, and there can be no rational ground of doubt, that this question, unattended as it is with any of those embarrassing considerations which often perplex its councils, and paralyze its exertions, will be instantly and unanimously carried. And the fiat of the British Government shall abolish, and that for ever, the system of Suttees.

Dedham.

R. A.

POETRY.

JESUS WALKING ON THE SEA.—MATT. xvi. 25.

'TWAS in the solemn hour,
When light and shade are blended;
The moon was in her tower,
The sun his course had ended.
The heaven was all serene,
The even star look'd fair;
And scarce a cloud was seen,
Nor breathed one breath of air.

The Lake of Galilee,
Was like a glassy sea,
That bore some favour'd ark;
—'Twas the disciples' bark.
The crescent beam was slumbering
Upon the calmed deep;
The mountain shepherd numbering
His charge of fleecy sheep.
But creature none was there,
Where Jesus was in prayer.

The inconstant moon was clouded,
Her ebon throne around;

Her fairy orb was shrouded,
The threatening storm did sound.
The labouring twelve were rowing,
To reach the shore in vain;
The adverse winds were blowing,
To rouse the sleeping main.
The air and sea were blended,
The waves ran mountains high;
The piteous moan ascended,
No helping hand was nigh.

How dreadful was that gloom,
O'er Galilee's dark sea!
Not Egypt in her doom,
More reft of light could be;
Save when the forked glare and mighty
thunder,
Seem'd like to rend the shatter'd bark
asunder!

When lo! as morn drew nigh,
But still with darken'd sky,

A distant form appear'd;
Some goblin of the deep,
Or human spirit weird,
The storm had roused from sleep;
Some phantom dire it seem'd :
So the disciples deem'd.

It nearer drew, and nearer,
A light shone all around ;
—The angry heavens were clearer,
The billows ceas'd to sound.
Then spoke a voice of love,
Mild as the zephyr's sigh,
When scarce 'tis heard to move,
It whisper'd, " it is I !"
It hail'd them cheerfully,
And bid their fears be quiet ;
It hush'd the storm and riot—
'Twas Jesus on the sea !

Then while I ride the surges
Of life's uncertain wave;

And still the tempest urges,
Jesus! be there to save!
Oh! let thy form be seen,
To Faith's discerning eye,
Still hovering between
My waves and cloudy sky ;
And may thy heavenly voice
Be music to my soul,
" Fear not, 'tis I—rejoice !
I storms and sea control."
Then all within shall be,
As when thy voice again,
The lake of Galilee
Did calm into a plain.
World! thou may'st hide thy sun,
Thy stars of promise hide
My heaven will be begun,
If Christ within abide!

H.

TO A DAISY,

FOUND IN BLOOM ON CHRISTMAS EVE, 1828.

Modest little Stranger, say,
Why was this thy natal-day ?
What could make thee raise thy head
From thy cold December bed ?
Was it that like the orient star,
That led the Magii from afar,
Thou didst seek to tell his birth,
Who made thee and thy mother earth—
That while the angel choirs of Heaven
Proclaim the Saviour, God has given,
Thou too wouldest raise thy humble voice,
To prove that all things do rejoice,

In his errand to restore,
The blessings earth possess'd of yore ?

Thou dost not answer my behest—
Well—seek again thy silent rest,
Beneath the tempest-driven snow,
For thou hast by the modest show
Of thy star-like tiny gem,
Led my thoughts to Bethlehem,
And he who does to Jesus lead,
May be said to live indeed !

J. B.

AN EPITAPH,

TO THE MEMORY OF MRS. BATTERSBY, AGED 28, IN HENBURY CHURCH.

BY MRS. HANNAH MORE.

HERE rests the gentlest of the gentle kind ;
Her form, tho' fair, a fairer soul enshrined,
In her brief course of Christian, Parent, Wife,
Each duty which exalts or sweetens life,
Found its due exercise : though short the space,
That life is long which is the life of grace !
Youth's strong attachments, all that could endear,
Strove to detain, but failed to fix her here.
Not the loved babes, who filled her streaming eye,
Could keep her spirit from its kindred sky.
Ev'n fond fidelity's heart-broken plaint,
Which moved the Woman, could not shake the Saint.
In God's prospective eye, her work was done,
The prize was gained before the race was run !

REVIEW OF BOOKS.

Illustrations of Prophecy; in the course of which, many Predictions of Scripture are elucidated: together with numerous Extracts from the Works of preceding Interpreters. Also, new Illustrations of Prophecy, in Five Dissertations; on an Infidel Power; the Abyss, or Bottomless Pit; the Symbolic Dragon; a Millennium; and the coming of Christ. To which is appended, a Sermon on the Kingdom of Christ. In two volumes. London: Baynes, and Holdsworth and Ball. 8vo. £1. 1s. 1828.

ATTENTION to every part of the word of God must always be regarded with approbation by the genuine Christian. As it is all given by divine inspiration, so it is all "profitable for teaching, for conviction, for correction, and for discipline in righteousness, that the man of God may be perfect and thoroughly fitted for every good work." While different degrees of importance may be attached to various parts of the revelation of God, the man who would lightly estimate any part of it, must incur the displeasure of God, and can only be regarded as presumptuously arraigning the divine wisdom. Distorted views may be taken of the Scriptures, and a false judgment may be formed of their several parts, by which they may be disarranged and injured; but this can form no just apology for neglect or indifference of any word which the Spirit of God hath spoken.

That it is the duty of the people of God "to give heed to the sure word of prophecy, until the day dawn, and the day star arise," all must acknowledge. And that their interest and their duty are combined together, must be evident, while it is said, "Blessed is he that readeth,

and they that understand the words of this prophecy."

A disproportionate importance may have been attached by some to the study of prophecy. It may have absorbed, and distracted them; rendered them self-conceited, dogmatical, and censorious. Let these things operate as warnings; but let them not be alleged as reasons for neglecting to comply with a commanded duty, and for not endeavouring to ascertain the mind of God. As the very mistakes of good men are adapted to instruct, and as the labours of others are calculated to induce modesty and humility, especially in such a pursuit as this, it may not be amiss to take a short review of the interpretation of prophecy, and of some of the periods of prophetic excitement.

Among the early writers of the church, it will not be expected that much attention would be paid to prophecy, or at least, that they would throw much light upon it. The early fathers were no great adepts in the science of criticism or exposition, and living remote from the period of prophetic fulfilment, their labours and speculations on that subject were not likely to be very successful. Possessed of the doubtful advantage of primitive tradition, they gave to many of their statements a fictitious authority, and contributed to corrupt, as much as to benefit the church. He who would ascertain the prevalent sentiments of the period, from their writings, will frequently find himself either greatly disappointed, or involved in a mass of contradiction, which scarcely admits of being reconciled.

A great deal is said about the antiquity of the doctrine of the Millennium. It indeed appears from some of the early writers, that views on this subject, similar to those which are now contended for by some, were held and propagated. But it is by no means evident, that this was the common or general belief of the first ages. On the contrary, the Millenarians are so commonly referred to as a sect or party, that it cannot be reasonably doubted, that their views were rather the exception than the rule. This is no evidence, that they were wrong, but it is at least proof that their sentiments were not universally entertained.* In regard to the nature of the Millennium, they were far from agreeing, some of them holding it in the general way in which it is now usually held, merely as a long period of great spiritual prosperity to the church, and others contending for all the littleness of a personal reign, and all the gratifications of sensual appetite.

The views entertained on this, or indeed on any subject of a religious nature, during the long period of the church's apostacy, need not greatly trouble us. All things were then in a chaos—true religion was without form and void, and darkness brooded over the whole face of the church and the world. Occasional coruscations shot across the gloom, and

now and then a spirit superior to his age arose; but these were only indications, that life was not utterly extinct; they were too feeble to enlighten or to purify the horrid mass with which they had to contend.

At length the Reformation, at once the subject of prophecy, and the occasion of reviving attention to it, came. In itself the most extraordinary event in the church's history for a thousand years, brought about by means which distinctly evinced the finger of God, and accompanied by a long train of brilliant and most important consequences, we cannot wonder that the attention of all thinking men should be directed to find it recorded in the page of prophecy.

The grand object of Luther and all the Reformers, was to show that the Pope and his system were the Antichrist of Scripture, doomed to perdition, and whom all the people of God were bound to hate and to abandon. To accomplish this was not so easy a task as we might suppose. Luther himself had advanced considerably in his opposition to Rome, before he arrived at the conviction that the Pope was Antichrist; and as this was not the common belief before the Reformation, it obtained possession of the public mind after it, in a very gradual manner, and after a most determined struggle.

The excitement produced by the extraordinary events of that age was very great. Opposition roused the heroism of the German Reformer, and of the noble band which rallied around him for the support and defence of the Gospel. Danger only produced intrepidity, and threatening only called forth increased boldness and resolution. Success excited gratitude and wonder, and en-

* The reader may find their sentiments quoted by Dr. Burnet in his *Theory of the Earth*, Vol. 2. Book iv. chap. iv. On the other side, let him consult Whiby's *Treatise on the Millennium*, chap. i. A Catholic's estimate of them he will find in Ben Ezra, vol. 1. p. 59—80. On this subject he will also do well to consult Dr. Hamilton's late work on *Modern Millenarianism*, in the ninth chapter of which he notices this subject.

couraged to fresh enterprise and new aggression on spiritual oppression and tyranny. The visible interpositions of heaven on behalf of the church, and of the men who rose in defence of her rights and liberties; the loss of influence and territory sustained by the Church of Rome; the circulation of the Scriptures, and the marked effects of their doctrines on the lives of men, all contributed to produce a general impression that a new era had arrived, that the day of God's deliverance was at hand, and that the Redeemer's kingdom would soon appear in greater glory than it had ever done.

In the mind of Luther himself, and his more immediate coadjutors, these feelings and expectations were balanced by just views of human nature, providence, and the word of God. They knew that it was their duty to persevere in the use of lawful means, and to leave the events of futurity to God. They were much more assured that the path of duty was to preach the Gospel, and to translate and multiply the Scriptures, than that they understood the meaning of the prophecies respecting the time of the end, and the means by which it was to be brought about.

On weaker and more enthusiastic minds the principles and events of the Reformation produced a different effect. The study of the exciting language of the prophecies, impatience of the slow progress of truth, and of ordinary means, and a full persuasion that the glorious kingdom of Christ was at hand, produced the visionaries, and led to some of the excesses, that occurred at an early period of the Reformation. Those are altogether unacquainted with the history of these things, who suppose that all who make a

figure as fanatics in the church histories of the Reformation, were ignorant, profligate men. Many of them, according to Mosheim, who is far from partial to their memory, "were men of upright intentions, and sincere piety, who were seduced into this mystery of fanaticism and iniquity by their ignorance and simplicity on the one hand, and by a laudable desire of reforming the corrupt state of religion on the other."—"They imagined," says the same historian, "*that the time was now come in which God himself was to dwell with his servants in an extraordinary manner, by celestial succours, and to establish upon earth a kingdom truly spiritual and divine.* As they expected that this kingdom was to be exempted from every kind of vice and imperfection, they were not satisfied with the plan of reformation proposed by Luther," &c. &c. After passing through various stages of a high mental fever, produced by these false impressions and overwrought feelings, they proceeded to the utmost length of extravagance and madness. From confidently interpreting unfulfilled prophecy, they became prophets themselves; and when tired of their own spiritual fancies, and of waiting for Christ, they at last took the sword of vengeance and deliverance into their own hands, and perished by it.

It is not very difficult to account for this process. None of the individuals referred to, probably contemplated, at the outset, arriving at such a consummation. It is, perhaps, impossible to look in fixed and admiring contemplation on the glowing visions of the Apocalypse, without catching something of the wrapt spirit in which they were first beheld. As the mind dwells upon

them, and endeavours to realize their existence, it forgets whether it is in the body or out of the body. What we ardently wish to see, we persuade ourselves may be near; striking coincidences encourage confidence; prayer appears to be followed by fresh discoveries; others join in the same enterprise, and the combination of many increases the warmth and the passion of each. Prophecy comes to be regarded as a rule of duty, and what shall take place according to the will of God, it may be the will of God that we should effect. Thus, from looking too intensely on the sublime scenery of prophecy, men have transformed themselves into actors in the prophetic drama.

Several persons in our own country, both in early and later periods of its history, have distinguished themselves by their attention to the prophecies. To some of them we are much indebted, and by the example of others we may receive salutary warning.

One of the first of these was Thomas Brightman, a very excellent, and in many respects, an enlightened man, a puritan of the sixteenth century. He published a *Commentary on Daniel and the Apocalypse*; the last of which he denominated the *Revelation Revealed*. In these writings he puts in a claim to a more than usual portion of the divine spirit. He maintains that the angel having power over the fire, was Archbishop Cranmer; that the angel with the sharp sickle, was Thomas, Lord Cromwell; that the angel of the waters was the Lord Treasurer Cecil; and that Queen Elizabeth and Martin Chemnitz were the representatives of two other angels. He foretels the destruction of Antichrist as then

not far distant. He commences the date of Daniel's 1290 years with Julian's attempt to restore the temple of Jerusalem, which would accordingly expire in 1650. This being the end of the 1290 years, the 1335 would necessarily terminate in 1695, "when all the saints shall be blessed, who shall have a glorious resurrection, and be raised out of the dust of destruction, and every one of them, shining like the firmament and stars, shall see New Jerusalem coming down from Heaven, and themselves enrolled citizens thereof."* It is needless to say how much he miscalculated; yet did his works make a considerable impression at the time, and long afterwards.

Lord Napier, the Baron of Merchiston, and the well known inventor of the logarithms, was another of the early speculators on the prophecies. He was a man of learning, a profound mathematician, and formed with all the prudent and cautious dispositions which characterise his profession and his country. His "*Plaine Discovery of the whole Revelation of St. John*," published in 1593, which passed through a number of editions in English, and was translated into most of the European languages, is a book of very considerable merit and research. The learned Baron evidently devoted much attention to his subject, and left no means untried to arrive at a knowledge of the text and its interpretation. It is not our object to go into the details of his system, but to notice some of his conclusions. "Therefore," he says, "from the year of Christ 365, [Julian's attempt to rebuild the temple,] we are commanded to reckon 1335

* Brightman on Dan. xii. 11, 12.

years, which falleth in anno 1700. And then, saith Daniel, shall be the end of all wonders, even the wondrous and great day of the Lord.* "Fourthly," he says, "it is reasoned in the former proposition, that every thundering angel of three, contained forty-nine years, and then cometh the great day of the Lord; and by the twelfth proposition, the first thundering angel began in anno Christi, 1541; to which add thrice 49 years, which is 147 years; and so the latter day will fall in 1688. Wherefore appearingly, betwixt this 1688 years, according to the Revelation, and the 1700 years according to Daniel, the said latter day should fall."† By various other processes does this excellent man endeavour to prove that the world was not likely to outlive, at the latest, the year 1700. "Not that I mean," he says, "that that age, or yet the world, shall continue so long, because it is said, 'that for the elect's sake, the time shall be shortened; but I mean that if the world were to endure, the seventh age should continue until the year of Christ 1686.'"

The era of the Commonwealth was distinguished for the attention which men devoted to prophecy, and for the prevalence of excited feeling on that subject, as well as some others. Nor can we be surprised that it was so. Men then first began to breathe the air of freedom, and to enjoy something of that liberty with which Christ was pleased to make his people free. The subversion of despotic authority; the enlargement of the civil and religious privileges of the country; the remarkable interferences of Providence, both in the way of judg-

ment and of mercy, roused the attention of all thinking men. Individuals of a warm and poetical temperament, on whose minds the glowing language of prophecy operated, together with the momentous events of the times, began to fancy that the reign of righteousness and peace was just going to commence. They lived amidst volcanoes and earthquakes; they were conversant with convulsions and throes, which seemed to indicate that a new creation was about to spring into being. The sun of their political and religious firmament was turned into darkness, and its moon into blood; can we blame them for supposing that the great and terrible day of the Lord was at hand? It was natural for men, in such circumstances, to dream dreams, and to see visions. Accordingly they did so, and he that had a dream, thought himself bound to tell his dream, and he that discovered the word of the Lord, was constrained to deliver it faithfully.

Those who regard the persons of whom we are now speaking as mere crazy fanatics, who could give no account of the reasons of their faith and expectation, totally misconceive the characters of the men. They were men of ardent minds—intensely heated—a few of whom became at last wild and ungovernable; but many of them were learned, intelligent men, well acquainted with the Scriptures, and capable of giving a very plausible view of their sentiments, and of the grounds on which they rested. We will venture to say, that we could select from the millenarians, or fifth monarchy men of the Commonwealth, persons equal in learning, in talents, in scriptural research, to any of the individuals, who, in our own times, have devoted their attention to the study of prophecy. Canne, the

* Page 26, Edit. 1611. † Page 26.
; Page 15.

author of the marginal references to the Bible, which have been so long esteemed, was one of those persons. His "Voice from the Temple to the Higher Powers," 1653, is now before us, in which he "opens several prophecies concerning the time of the end." From this work we shall make an extract or two; speaking on Rev. xi. 3, he says,

"So then, in brief, my opinion is this; as the Antichristian state shall be destroyed before, or by the year 1660, and all that fulfilled which is set down, Rev. xviii. 10; not beyond the year 1666, shall the Antichristians themselves, and worshippers of the beast, escape the vengeance of the Lord, and of his temple. But either by repentance from dead works, come in, and put themselves under the glorious sceptre of Jesus Christ; or cast into the great wine press of the wrath of God, and so that fulfilled, Rev. xix. And here the Lord will put an end and period to all the troubles of the Gentile churches, not to go beyond, or further than the year 1666. After that time they shall be called to the marriage supper of the Lamb, and sing Alleluiah, salvation, and glory, and honour, and power unto the Lord God: Alleluiah, for the Lord God omnipotent reigneth." —p. 24.

Speaking on Dan. xii. 12, after noticing the contest which shall go on between the restored Jews and the Turks, and which he contends is to last forty-five years, extending from 1655 to 1700, he says,

"These years being expired, about the year 1700, Michael the great prince will stand up for his people. Behold he cometh with the clouds, and every eye shall see him, &c. This is the set time in which the Lord will arise, and have mercy upon Sion. His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley, and half of the mountain shall remove toward the north, and half of it toward the south. And he will plead with them there for his people, and for his heritage Israel. The Turk now totally, and finally, shall be de-

stroyed. His army, probably, beside the sea of Genneserat, otherwise called the Lake of Tiberias, and the Turk himself at, or near Jerusalem. Upon this shall follow a speedy and sudden conversion of the Jews; in one day, and at once, as the prophet speaks. And after this, they shall dwell in their own land in safety, inhabit all the parts of it as before; their country shall be more fertile and populous than ever it was, a most flourishing state of church and commonwealth. There shall be, after this victory once obtained, no separation any more of the ten tribes from the other two, but both shall make one entire kingdom. All nations shall come in to them, and honour them, and willingly or perforce submit unto the government of Jesus Christ." —p. 29.

He was quite confident that the year 1655 would bring about extraordinary events. The following passage shows how far a well-meaning and otherwise intelligent individual, may be mistaken in interpreting unfulfilled prophecy.

"But know this, in the year 1655, the vial shall be so full, poured out so fast, and lie so close and hot upon the persecuting powers of the world, as they shall then see and be ashamed, begin to take notice that it is the wrath of the Lamb which follows after them. It is reported of moles, that a short time before they die, they see a little, but never before. So the blind Pope, and his creatures, and the kings of the earth as blind as he, a little before the final extirpation of their state, something they will see, as of God fighting from heaven against them, though they repent not to give him glory.

"At this time, great changes and revolutions will be in respect both of persons and things; for howsoever I am assured, that every change amongst us shall be for good unto the nation, and this present government, and what follows, a great deal better than the former; yet I question whether the Lord will thoroughly purge his floor, in sweeping out all corrupt and selfish men, until that time; but some will still creep in unawares, not serving the Lord Jesus Christ, but their own belly. Nevertheless this I would have the reader observe, that about the year 1665, the righteous alone shall flourish and be exalted. A two-edged sword is in their hand, to execute vengeance upon the

heathen, and punishment upon the people; to bind their kings with chains, and their nobles with fetters of iron, to execute upon them the judgment written. And this supreme power shall abide with them four or five years without interruption, until they have broken in pieces the fourth monarchy.

"Another terrible and fearful change, in likelihood will fall out in the year 1655, or the year after, that is, the sacking and burning of the city of Rome. After which it shall never be inhabited, neither shall it be dwelt in from generation to generation; but wild beasts of the desert lie there, and their houses shall be full of doleful creatures. And owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces, and her time is near to come, and her days shall not be prolonged. And this instrumentally shall be done by the saints of the most High, whose hearts and hands the Lord will raise up for that work. It is possible that the Pope, Cardinals, Archbishops, Bishops, &c. may escape, as being reserved to perish afterward with the worshippers of the beast, as Balaam perished amongst the Midianites."—pp. 30, 31.

Canne was far from being singular in his opinions on these subjects. We have another work now before us, "Clavis Apocalyptic, or the Revelation Revealed; in which the great mysteries in the revelation of St. John and the Prophet Daniel are opened, it being made apparent, that the prophetical numbers come to an end with the year of our Lord 1655." This work was published in 1651, only four years before the anticipated period of the fulfilment of these prophecies. It was translated from the German by Samuel Hartlib, the friend of Milton, and to whom the poet dedicated his Tract on Education. It has a long preface prefixed to it, by John Dury, a Scotsman, and one of the most learned and excellent ministers of the period. Both appear to have been partial to the opinions of the writer.

Another work of that period is the "Resurrection Revealed, by Nathanael Homes, D.D." fol. 1654. With all due deference to Mr. Irving, he might have saved himself the labour of translating Ben Ezra, had he examined this work. It is precisely such a book as the production of the Spanish Jesuit. It is learned, calm, acute, full of scripture interpretation, and altogether, though we espouse not the opinions of the author, which time has proved to be on many points mistaken, an interesting volume. The following testimony of no less a man than Joseph Caryll, which is prefixed, shows the high opinion he entertained of it.

"That all the saints shall reign with Christ a thousand years on earth, in a wonderful, both visible and spiritual glorious manner, before the time of the ultimate and general resurrection, is a position, which, though not a few have hesitated about, and some opposed, yet has gained ground in the hearts and judgments of very many, both brave and godly men, who have left us divers essays, and discourses upon this subject. And having perused the learned and laborious travels of this author, I conceive that the church of God hath not hitherto seen this great point so clearly stated, so largely discussed, so strongly confirmed, not only by the testimony of ancient and modern writers of all sorts, but by the Holy Scriptures throughout, as it is presented in this book. Wherein also divers other considerable points are collaterally handled, all tending to set forth the catastrophe, and result of all the troubles and hopes of such as fear God, as the preface to their eternal bliss. And whereas some have been, and still are apt to abuse this doctrine, by making it an occasion to the flesh, and of heating themselves in the expectation of a carnal liberty, and worldly glory; I find that this author hath cautiously forelaid, and prevented all such abuses, by showing the exceeding spirituality and holiness of this state: to which, as none but the truly holy shall attain, or having attained it, they shall walk in the height of holiness. And therefore I judge this book very useful for the saints, and worthy of the public view."

Such were the opinions and the mistakes entertained on the subject of unfulfilled prophecy during this excited period of English history. These times passed away; and instead of the era of millennial glory following them, a very different state of things ensued, showing how utterly the parties had mistaken the whole matter.

The French Revolution was another period of political, and also of prophetic excitement. The thrones of Antichrist then appeared to be falling, and the Pope and his abettors seemed about to be cast into the burning lake. A new and splendid day in the estimation of many then began to dawn. Many hearts throbbed with expectation, and many pens began to predict the things that were shortly to come to pass. The writings of Bicheno had a prodigious circulation, and made many converts. Bicheno was followed by Mr. Faber; he by Messrs. Cunningham, Frere, Cooper, Irving, Drummond, and many others too numerous to mention or to characterise, though we have paid some attention to most of their productions.

The work now republished by Mr. Vint we have long known. It was the production of the Rev. J. L. Towers, and appeared without the author's or publisher's name in 1798, during the very heat of the wars of the Revolution. It is said that the ministry of Mr. Pitt got the work suppressed. It is written with great freedom and great ability: discovering, on the part of the writer, vast research, and an acquaintance with works on prophecy, both ancient and modern, of the most extensive range. Many things in the work we consider well entitled to the consideration of all the

students of prophecy; and as the work could scarcely be obtained at any price, Mr. Vint has rendered a most useful service to the cause by republishing it.

To the republication, he has annexed Five Dissertations of his own, in which, at considerable length, and with great ingenuity, he has stated some views which appear to possess strong claims to originality, and which, without pledging ourselves either to their adoption or defence, we consider entitled to a very full and dispassionate examination before they are rejected. Our pages do not afford room for the full discussion of these, or, indeed, any other views of prophecy. We can do little more than point out certain positions, and state general principles or opinions, leaving it to the writers on these subjects to follow out the details, and to our readers to examine the works themselves. If Mr. Vint's interpretation of the first part of the twentieth chapter of the Revelations be correct, the whole doctrine of the millennium, as held by both parties, is exploded. We invite the writers on prophecy to examine, on critical and grammatical principles, the following passage, which particularly claims their attention.

"The Greek of the fourth verse in the preceding passage may be literally rendered thus:—

"I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of those that had been beheaded for the testimony of Jesus, and for the word of God, and whoever worshipped not the beast nor his image, and took not the mark on their forehead or on their hand, and lived and reigned with Christ a thousand years."

"The following is a free translation:—

"And in the space of a thousand years, I saw thrones, and those who sat on them, to whom judgment was given; and I saw the souls of those that had been beheaded for the testimony of

Jesus, and for the word of God; and I saw those who worshipped not the beast, nor his image, and who received not his mark on their foreheads, or on their hands; and I saw those who lived and reigned with Christ.'

The original Greek of this passage has had a singular fortune under the hands of translators. After the word $\psi\nu\chi\acute{a}c$, souls, there is a participle in the perfect or pluperfect tense, which is followed by four verbs, all aorists. The participle is in our common version rendered by a verb in the imperfect tense, which ought to have been in the pluperfect; and of the verbs, the two former have been converted into the pluperfect, and the two latter have been left in the imperfect tense: but still worse than all this, the grammatical construction or government has been completely changed. I will not assert, that the translators have done this capriciously, arbitrarily, or at random; but I am disposed to think, that if their minds had not been pre-occupied by a Jewish tradition, they would not have rendered the passage in the manner they have."—pp. 351—352.

"Our common translation, and indeed every translation which I have seen, envelops with obscurity the verse which has occasioned the foregoing observations, by failing to mark distinctly the series or succession of objects presented to the Apostle's view, as it respects time. And there is another cause of obscurity: it is difficult, if not impossible, to ascertain the meaning which the translators intended to convey, relative to the principal objects of the vision, whether their version has a reference to souls or persons or to both, and if to both, what should be restricted to the one and what to the other."—pp. 355, 356.

"The space of a thousand years occupied by the scene of the vision under review, may be divided into three periods: the first, extending from the confinement of the symbolic dragon in 828 to the year 1123, when at the first general council of the Lateran, the papal power seems to have been completely established by the right of Investiture being, after a long conflict, conceded to the popes of Rome. The second, reaching from that era to the Reformation. And the third, from the Reformation to the present time."—p. 358.

We can do nothing more, at present, than to direct attention to the subject. It is a question of grammatical structure, on which

we should like to see a good critical argument. For, after all, any hypothesis must give place to the literal meaning of Scripture, established by principles of interpretation, applicable to the Word of God as well as to the words of men.

We have gone into some detail in this article for the purpose of showing that there is nothing novel in the attempt to prove that Antichrist is just about to be destroyed, the Millennium just going to commence, and Christ's personal reign about to be established. We think the evidence of palpable misapprehension respecting "the times and the seasons which the Father hath reserved in his own power," into which our references show that holy, learned, and acute men have fallen, ought to teach those who are treading in their steps as interpreters of prophecy, to speak with moderation, and should induce those who are ready to receive the dogmatical assertions of uninspired men on these subjects to act with caution. In times of excitement, there have been always some crying, "Lo here is Christ, and lo there"—We would remind our readers of the solemn warning of the Redeemer, "Believe it not." For ourselves, we are neither afraid nor jealous of the study of prophecy, if it is prosecuted in a christian manner, and upon correct and properly ascertained principles. We have no interests to support but those of truth and righteousness, and feel ourselves debtors to any man who throws light upon the word of God, or contributes to fix a deeper impression upon our minds of its important truths. We wish on these subjects, which have been so much discussed of late, to be neither "rash nor diffident." We will seek the truth, and, we trust,

we shall have the courage to follow it, wherever it may lead us. We have paid some attention to prophecy, and likewise to its interpreters, as this article must convince the reader. We are determined to give the subject more attention in the course of this year, than it has yet received in our work. We feel that it is not right to be silent when so many are disposed to be even clamorous. We have not been asleep, though we have only now and then appeared to be awake. We beg to assure the gentlemen who have engaged so deeply in prophetic inquiries, that we have not been inattentive to the course they have been pursuing, though parts of that course we have deeply deplored. It is our desire to treat them respectfully and fairly; though we may find it necessary to differ, even widely, from them. The sneers of some of them at "the unholy periodicals," and the language of affected authority in which they indulged, shall neither irritate nor intimidate us. We could easily talk in the same lofty and contemptuous style. But we trust we know better what is due to our Master and to his cause. We despise no man, and we judge no man; for every man shall be judged at the tribunal of Jesus Christ, and not at ours'. We are willing to regard Mr. Cunningham, Mr. Irving, Mr. Noel, and Mr. Drummond as brethren, if they will act as such; but we will never worship them as fathers, or submit to them as masters. We shall listen to their reasonings, and receive or reject them according to the evidence they adduce, perfectly regardless of their anathemas. A little time will throw light on the difficulties and differences which now exist—"Truth is great, and it must prevail."

Introductory Lectures, delivered in the University of London, by Professors Dale, Lardner, Grant, and Hurwitz. Sold separately. 1s. 1s. 6d. and 2s. each. Taylor, Gower Street.

WE heartily congratulate the friends of civil and religious liberty that two such events should have marked the year that has now closed, as the *Repeal of the Test and Corporation Acts*, and the *Opening of the University of London*. Whatever sentiments these events may have excited in some quarters, we are persuaded that, by an enlightened posterity, who shall reap the full advantages arising out of them, they will be regarded as occurrences of the most memorable interest, and as fixing a sort of epoch in the history of true reform and genuine improvement.

The University of London, all our readers are aware, has been destined to rear its head amidst volleys of abuse, and storms of opposition. It has been decried by petty interest; and it has been denounced by bigotry and fanaticism, as one of the signs of the times, a kind of incarnation of the infidel antichrist. This ultrapolitical calumny, and this idle thunder of millenarianism, may be permitted to vent themselves; the one savours too much of party system, and the other too little of the spirit of that Christianity it so intemperately vindicates, to gain much attention from the reflecting public: certain it is, that each of these weapons has proved unavailing—*imbelle telum sine ictu*; the University of London has lifted its front and begun its career notwithstanding all. These two classes of opponents, have, like most other oppositionists, aimed at too much; but they have done nothing, unless it be to attract more notice to the infant Institution, which has entered on

its operations with a body of nearly 500 students.

There is, however, a more respectable class of objectors; whose scruples, though we think them needless, deserve notice and reply, in consequence of the purity of motive from which they undoubtedly proceed. Had we believed the alarms that have been entertained by these individuals real, we should certainly have felt it our duty to abstain from recommending the project, as we have frequently done, to the attention and support of our constituents. We have repeatedly, and we may say, candidly, listened to the arguments urged against it by the class of persons we allude to; but we must own, that they have failed of producing conviction in our minds; and the manner in which the Institution has now presented itself to the public, has had the practical effect of confirming our opinion that those arguments have been founded on a partial view of the subject: and we have not the slightest doubt that if the University proceeds in the manner in which it has begun, as appears by these Introductory Lectures, it will not fail to draw the whole community of liberally-minded Christians in its train.

The grand objection to the new University, among those who alone merit a serious attempt to remove their scruples, is, that it does not bear the aspect of a *religious institution*. On this subject we are anxious not to be misunderstood, but we would ask the meaning of the terms: what is a religious institution? Is that a religious institution which, whatever a man believes, obliges him to subscribe to certain articles, or punishes him with exclusion? Will his subscription make him a believer? Will any obliquity of opinion be

cured by holding out a lure to hypocrisy? Are true Christians, or even orthodox opinions, to be created by Acts of Parliament or by the Statutes of a University? If so, it would be wise and benevolent in the Legislature, even to go farther, and to enact that no man should have *commercial* dealings with another, unless they both subscribed to certain articles! The best thing for the eternal interests of men would be to make them outlaws, unless they professed the given form of religion!

As firm believers in a Revelation from heaven, and of the fact, that this Revelation contains a restorative dispensation for mankind, who are involved in deep and mysterious ruin, we are free to confess that we should rejoice if the time were come, when every undertaking, every public scheme of usefulness, every effort to alleviate the misery, and inform the mind of man, presented itself to notice only as a practical exemplification, or an ornamental and consistent appendage of pure Apostolic Christianity, but that time is not as yet arrived. It holds more than any age the world has yet seen, of that millennial period, which, divested of the dreams of fancy, has always been the anticipation of the church: whether this period is likely to be hastened by any forms and degrees of persecution; or by any set of men usurping the throne of God, and punishing other men for opinions, suppose however erroneous, it surely requires little argument to prove. We have no doubt that the time is coming when the progress of true religion will bring all human learning into closer combination with all divine. The works of the God of nature will be more than ever studied by those who

adore him as the author of redemption; and his character as the Redeemer will excite more attention from those who most admire his visible works. But all this, under God, must be the voluntary offspring of the human mind; every motive but that of choice and conviction, will tend to hypocrisy; and though articles and subscriptions, and imposed forms of worship, may cast the veil of self-interest over infidelity, it will still go on to vegetate in secret, and, perhaps, in many cases, with worse effect to the individual himself, screened as he is, behind a secular and *pro forma* profession of religion.

We are persuaded, that, as human nature actually is, the attempt to impose any articles or forms for mere secular purposes, such as the acquisition of human knowledge, is to the last degree injurious. Is the Jew likely to be won over to an impartial examination of that Christianity which he rejects, by being told, that he must not obtain knowledge from the highest sources, as a punishment inflicted on him for his blindness, by his fellow-men? Does he not perceive, that his exclusion proceeds from any thing but the spirit of Christianity? Is he not aware that it is to be traced to a mistaken state-policy under the garb of religion? Will the Roman Catholic think better of Protestantism, which professes to abhor the priesthood and the all-grasping spirit of Rome, by finding that Protestantism, with an intolerance worthy of the middle ages, denies him access to those streams of knowledge which the Reformation itself was so great an instrument in opening?

We cannot but think, that, of two evils, the plan on which the institution before us is founded,

presents the least: for we are not disposed to deny, that it would be highly desirable that all should agree in the profession of what we believe to be scriptural Christianity, and that this should interweave itself with all the intercourse of life, and all the dispensation and acquirement of knowledge; but as this could not be effected without a power superior to human, all that remains, on any principle of honesty, is, to leave men to think for themselves in the great subject of religion, and to transfer the appeal from a human jurisdiction to the divine tribunal; while in the mean time they are permitted to avail themselves of all the sources of knowledge within human power.

One reason, probably, why in some upright minds,—minds not jaundiced by looking at religion through the medium of secular authority, have been prejudiced against the University of London, is, that they have not been distinctly aware, that the principle of admission into its halls, is precisely the same as that which has already existed for ages in the Scottish Universities. Hitherto many, who have thirsted after the waters of knowledge, and who have desired to drink them at some of the great general reservoirs, have been obliged to travel hundreds of miles, and to seek in another country those advantages, which England denied to all but those who were willing to bow to the authority of arbitrary statutes in religion, whether they cordially believed them or not. But now learning will be no longer monopolized in England; and we are persuaded, that the cause of genuine Christianity will permanently be aided by the change.

We are sorry that we have not

now time to point out to parents and guardians, what we honestly think, the *fallacy* connected with supposing, that articles and forms imposed are any real safeguard to morals, or calculated to promote the religion of genuine conviction. We think, however, that facts would amply bear us out in our opinion.

In our approbation of the general principle on which the University of London is founded, it must not be supposed, that we are unaware that, like all human institutions, it is liable to abuse. We therefore think, that the hue and cry is likely to be beneficial, which has been raised by those who, though it is too late in the life of the world for them to retain in their girdle the keys of the invisible state, would still symbolize with piosity by setting a guard and a prohibition on the flowery garden of knowledge. We are glad to see the whole territory thrown open to all parties, leaving each to form his religious sentiments for himself, as in the sight of God. We sincerely hope, that the unfilled chairs will send forth sentiments in harmony with those which we shall now quote in the form of extracts; this will put an end to all scruples, and the institution will continue to rise, as it has done since its opening, in the estimation of all enlightened advocates of genuine improvement.

We quote the following passage from Dr. Lardner's Introductory Lecture on Natural Philosophy. Speaking of the obligations to considering the human body as a kind of machine, the Professor proceeds—

"The other objection to which I have referred, comes from some who, actuated by a most praiseworthy zeal to support the purity and spirituality of religion, are apprehensive that if the application of mechanical reasoning respect-

ing the human body be once admitted, it will end in an attempt to trace *life* itself to mechanism, to destroy the cheering prospects and annul the virtue-breathing precepts of revelation, and substitute in its place a gloomy and heartless materialism.

"To all these objectors, of whichever class, I make one and the same answer, —' study Mechanical Science.' The superficial physiologist will there learn how unphilosophical it is to assume, that matter in different arrangements obeys different and inconsistent laws, and he will become convinced that such an hypothesis is as untenable as it is unnecessary. The zealous professor of a pure religion will be taught, that so far from mechanical reasoning having a tendency to prove that the body derives the principle of life from its own mechanism, all the analogies take a diametrically opposite direction, and demonstratively establish the impossibility of such a phenomenon.

"That you may not receive this assurance merely as a dictum, let us consider what constitutes a machine, whence it derives its virtue, and what are its objects? A machine is a combination of parts composed of material substances, solid or fluid, or both, as the case may be, having certain definite forms and arrangements, and possessing certain capabilities of transmitting force or motion. Its objects are to move, press, sustain, combine, divide, or otherwise modify, those substances to which it is applied. But the machine itself, merely as such, cannot accomplish this. It possesses not its own principle of motion; it cannot urge its own levers, or stretch its own cords, or turn its own wheels, or put its own fluids into circulation. The application of some efficient cause extrinsic to, and altogether distinct from the machine itself, is necessary to accomplish this. This extrinsic cause, whatever it be, from which the machine derives its motion and efficacy, is called the *prime mover*. The point on which I desire now to fix your attention is, that this prime mover is altogether distinct from, and independent of, the machine; that it possesses, or at least may possess, no property in common with it, and that its existence or non-existence is not decided by the existence or non-existence of the machine. The machine may be broken, destroyed, worn by age, or otherwise disabled, and yet the prime mover may still retain its original energy. Thus a steam-engine is moved by fire, a mill by wind or water: the steam-engine may deteriorate by age, and the mill be broken to pieces by accident, and yet the fire, and the wind, and the water,

will still preserve their powers. Now, Gentlemen, these observations, which I think correctly describe a Machine, may, *mutatis mutandis*, be applied to the Human Body. This body is also ' a combination of parts composed of material substances, solid and fluid, having certain definite forms and arrangement, possessing certain capabilities of motion and force,' destined and admirably adapted to obey the dictation of its Prime Mover, the living principle, the immaterial spirit. So long as it pleases the great Engineer who constructed this body, to permit its connexion with that intellectual spirit, so long will it obey the impulses which it receives; nor does the decay of this Bodily Machine infer any corresponding decay in the moving Spirit, any more than the wear and tear of a Steam-engine proves the destruction of the principle of Heat which gives it motion. Neither are we to infer, because this Bodily Machine in its obedience to the Vital Spirit acts mechanically, and follows all the ordinary properties and laws of Matter, that, therefore, the Spirit which moves it partakes of the nature of Matter, or is amenable to its laws, any more than we should infer that the levers, wheels, pumps, chains, cords, and valves of a Steam-engine are regulated by the laws which govern Heat. On the contrary, I submit it to the candour of the most sceptical materialist, whether the whole tendency of analogy does not directly overthrow the hypothesis that the principle of life is organic. We are told in THAT BOOK, of which both Christian and Jew equally acknowledge the authority, however they may otherwise differ, that, in the first instance, ' God formed man of the dust of the ground ;' that is to say, he created that curious and beautiful machine, the organized Human Body—but that body was still an inert structure without the principle of motion or spontaneity ; a more noble work remained to be performed, the immaterial spirit, the divine essence, *the prime mover* of this machine was to be applied, and accordingly we learn that God ' breathed into his nostrils the breath of life,' and then, and not till then, ' MAN BECAME A LIVING SOUL.'—pp. 31—33.

The lecture thus concludes :—

" Having trespassed already so largely on your indulgence, I shall only allude to the advantages of the knowledge of this science in the Council, in the Senate, at the Bar, and in the Pulpit. In these professions, it is not merely as an element of liberal knowledge that

its benefits will be felt. Questions will be started, measures proposed, and discussions raised, in which ignorance of the elements of Physics will lead to the greatest difficulties and embarrassments. In a country like this, which owes its place in the scale of nations, in so great a degree, to its arts and manufactures, how often will the statesman and the senator have to decide on measures, the policy of which must depend on the principles of this science—measures in which the social existence of millions may be involved ? In such a country, how often is the advocate called upon to plead a cause in which the property and subsistence of his client hinges upon a mechanical question ? And in any country where infidelity erects her crest, and levels her fury against religion, what more ample shield can the minister of God spread over the altar, than that which reflects the splendour of God's own works." —pp. 35, 36.

The following is the introduction to the Rev. Mr. Dale's lecture, as Professor of the English Language and Literature.

" The man who can make his first public appearance in a new and untried character, without some feeling of diffidence and trepidation, must be endowed with peculiar firmness of resolution, or possessed of more than ordinary reliance on his own powers ; must deserve admiration for his fortitude, or merit censure for his presumption. That censure I should almost be contented to incur, could I exchange for it the painful apprehensions which oppress me at this moment, and which are in no degree alleviated by the reflection, that I have repeatedly appeared before the public in another character, and addressed more numerous audiences on other topics. I feel there is but little resemblance between the respective situations. Then I could forget all personal considerations in the transcendent importance of the subject, and, from the consciousness of upright intention, and in the strength of fearless sincerity, could disregard the opinion of others, except as it reflected on themselves ;—I cannot do so here. I speak before a tribunal which is competent to form a judgment, and to whose judgment I must submit ;—and on a subject where I can only entreat indulgence, instead of appealing to conviction.—Gentlemen, under these novel, and, to me, most trying circumstances, there is but one course which I can safely pursue. I will first tell you, with plainness and candour, what I conceive to be the du-

ties of the office which I sustain in this University; and then explain to you, circumstantially and clearly, the manner in which I purpose to fulfil them."—pp. 5, 6.

This lecture thus closes :—

" But, Gentlemen, I cannot enter upon the arduous and important task which awaits me in this University, without reminding you—and I would do so with that seriousness and solemnity which become my office here and my profession everywhere—that mere intellectual improvement is not, or should not be, the exclusive or even the primary object of education. Moral and religious principles are infinitely more momentous to the character and interests of the future man, than the cultivation of the mind alone, whether we look to the individual himself, or to the influence which he will hereafter exercise upon society. The talented and accomplished scholar may shine in public and social life: may astonish by the depth of his erudition, or charm by the graces of his eloquence, or dazzle by the coruscations of his wit;—but the MAN OF PRINCIPLE ONLY is the centre round which domestic felicity revolves; he ONLY contributes to the real and enduring benefit of his near and dear connections. Contemplated in this aspect—and few I think will refuse thus to contemplate it—the morality which may be learned from ANY system of religious opinions that professes to take the Bible for its basis deserves to be estimated far more highly than the most extensive acquirements, and even the most splendid abilities, if uncontrolled by those motives and principles of action, which alone can direct them to the production of solid and abiding advantage. Devoid of these principles, they have been almost invariably found—like sharp and polished weapons in the hands of a lunatic—to inflict a mortal wound on their possessor, and strike deep at the best interests of society. In the history of one literature, more particularly of the drama, it will be my painful duty to point out too many names which exemplify this assertion; too many, whose wreath of imperishable laurel is interwoven with bitter and deadly herbs, which, like the envenomed diadem that encircled the brow of the Christian virgin in the days of fiery persecution, insinuate a subtle poison into the veins, and convey it even to the heart!

" Gentlemen, I do not offer these observations from any apprehension that the course which I purpose to take in this respect can require apology.—I be-

lieve that the absence of such considerations on such an occasion would do violence to your feelings,—I am sure it would be a dereliction of my duty. I owe it to the Council of the University, in whose benevolent and enlightened views I most heartily concur, and in the purity of whose motives I most implicitly confide; I owe it to those parents, who may entrust the education of their sons to this rising Institution, and who, whatever be their religious tenets, are fully aware that no intellectual attainment could compensate to their children for the absence of sound and salutary moral principle; I owe it to my own character, as a member and minister of the National Church, to avow openly and unreservedly, that both in these Lectures, and in the other course which it will be my duty to deliver, I shall invariably aim to be a moral as well as mental instructor. Indeed, I know not how to separate these characters: it has been the business of my life to combine them; and were the union incompatible with my office in this University, I should not address you now. But in all my lectures, more particularly when treating upon that glorious and inexhaustible subject, the LITERATURE of our country—I shall esteem it my duty—and I trust shall find it my delight,—to inculcate lessons of virtue, through the medium of the masters of our language. Nor to those parents who are acquainted with the earlier productions of English Literature, will such a declaration appear superfluous or misplaced. They know, that the gems with which it is so copiously adorned, sometimes require to be extracted and exhibited with a careful hand, lest they should convey pollution with the foul mass of daring profaneness or disgusting wantonness in which they are too often incrusted. They at least, therefore, will appreciate my motive, when I declare, that never, in tracking the course of those brilliant luminaries that sparkle in the firmament of our literature,—never will I suffer the eye of unexperienced youth to be dazzled by the brilliancy of genius, when its broad lustre obscures the deformity of vice; never will I affect to stifle the expression of a just indignation, when wit, taste, and talent, have been designedly prostituted by their unworthy possessors to the excitement of unholy passions, the palliation of guilty indulgences, the ridicule of virtue, or the disparagement of religion. All extracts which I may present from successive authors in exemplification of the progress of our language; all specimens which I may exhibit as models of com-

position, shall be selected with a scrupulous regard to their scope and tendency; nor will I, however apt or pertinent the illustration which might thus be afforded, cite any passage which insinuates an immoral sentiment, or implies, however obliquely, an impure idea. And I reiterate my full conviction, that in thus combining the moral instruction with the mental improvement of the students, I shall act in accordance with the great principle which influences the directors and supporters of this noble establishment. Their object is indeed to accelerate the 'march of intellect,'—a phrase now scarcely preserved by its expressiveness from degenerating into mere cant, and for which I would prefer to substitute the progress of knowledge. But they know that the march of intellect, or the progress of knowledge, call it which you may, will never be retarded, because virtue and religion accompany her on either side. They see that knowledge and virtue derive a lustre from Religion, which she cannot derive from them; for if knowledge be excellent, and virtue admirable—**RELIGION IS DIVINE.**

"Gentlemen, in thus introducing the sacred name of **RELIGION** to an assemblage like the present, where various and perhaps conflicting opinions are entertained by many on this most important of all subjects, I feel that I have ventured upon difficult ground. Let me not however be suspected of affixing an exclusive meaning to the word. Firmly attached, from examination and reflection, to that form of Christianity which is the established religion of the State, I yet disclaim from my heart the most distant intention of interfering with the sacred right of private judgment, or of compromising in any degree the leading principle of this truly liberal Institution,—that scientific and literary pursuits have no connection whatever with the religious persuasion of any individual. While therefore I announce with unfeigned gratification, that the munificence of noble and distinguished individuals connected with the University has provided the means of religious instruction for students of the Church of England—a means which it shall be my care to make effectual,—not to such alone will the moral lessons, which may incidentally be conveyed in these lectures be adapted. There I shall make no distinction, for there will I know no difference; and if there are any to whose peculiar opinions violence will be offered, those only are the persons who discard from their system, whatever it be, the **PRACTICAL INFLUENCE OF MO-**

RAL PRINCIPLES, and who, in the cultivation of the intellect, the most valuable endowment of our nature, have no higher or nobler aim than to advance their sordid interest, and minister to their sensual enjoyment: regardless alike of the happiness of their connections, the welfare of society, their own true dignity, or the honour of their God. Never, never may this seat of learning be desecrated by the intermixture of such persons with its train of youthful and ingenuous students; or if any such enter its walls, may they retire from hence, living instances of the truth of that approved saying, '**THAT THE CULTIVATION OF THE MIND IS THE SUREST GUIDE TO VIRTUE, THE MOST EFFECTIVE AUXILIARY OF RELIGION!**'"—pp. 28—32.

The following is the honest gratitude and satisfaction of Professor Hurwitz, a Jew, who fills the Hebrew chair.

"Gentlemen—The impressive character of all that surrounds me, where the best hopes, wishes, and meditations of my life, seem at once represented and realized—and where, beyond hope, my labours and aspirations have found a sphere and an object—the importance of the charge consigned to me—the novelty of the situation in which I now for the first time stand before those whose favourable opinion and kind anticipations have placed me in it—my unusefulness to public speaking, and even the strangeness of my own voice to my own ears in the silence and *felt* attention of such an audience: all these causes of emotions, that impede the utterance which they excite, and threaten to baffle the wish by its own intensity;—these, in the kind, may have been felt by some of those who have preceded me. But there are other thoughts, other impressions, if not more calculated to agitate the spirit, yet more awful, and of a less transitory force, that I share with none—which I appropriate as my proper burthen, and by the sacred right of gratitude claim as my peculiar privilege. For can I forget—dare I suffer a false delicacy to prevent me from expressing the reflection—that, novel as the situation is to *me*, I myself, viewed in connexion with the name and characteristic distinction of my Race, am no less a novelty in this situation! Was it possible that I should not hail the hour, in which I heard my name among the Professors of the London University, as the commencement of a gracious revolution?—as the dawn of a moral sun that rises with blessings on its wings?—that rises

for all, but with especial and more enlivening influence for those who had most suffered from the preceding darkness;—a darkness which divided man from man, and made him cling to every distinction, to every accidental difference of birth and opinion, rather than to that which alone should distinguish rational creatures—their intellectual powers, and the moral uses which they make of them! Could I feel it other than as an almost overwhelming felicity, that I could regard my own election as a sign and pledge of the fulfilment of the auspicious promise, that the differences in the *degree* of those qualities, which in kind distinguish man from the brute, *Reason*, I mean, and the *will* in harmony with *Reason*, should alone and exclusively be allowed to distinguish man from man? It is not possible that such thoughts should be absent from my mind on such an occasion. Utterly impossible, at this moment, when, as my eye glances along the circle of my audience, I recognize so many friendly countenances that sympathize in my emotions, and seem to demand from me the expression of their gratitude, and their triumph, as included in my own:—men who stand here as the representatives of the thousands and the tens of thousands, to whom this day will be as the announcement of glad tidings, that the temple of truth is opened—that the gates of *liberal* and *liberalizing* science are thrown wide open—and that beneath this sacred roof are dispensed, with impartial beneficence, the sure means of that equality, which, disturbing no rank, elevates all—and of that respectability, of which wealth may be an ornament, but cannot be the substitute” — pp. 3, 4.

This lecture cannot fail to be highly interesting to all Biblical students, and is surpassed by none in eloquence. We shall quote a few extracts.

“ At a still later period, when the Hebrew was exclusively confined to the service of religion, it received the name of *וֹלֶבֶת הָלֵלָה*, *the holy language*. By this name we find it mentioned in the Mishna. Innocent as this term was in its origin, it yet gave rise to numerous errors and misconceptions. From that mistaken zeal, which too often excuses fraud by the presumed piety of the motive, or as an inducement to the people to make the Hebrew the medium of prayer, it was asserted that the angels preferred this language to every other, nay, that it was the very language that God had

taught our First Parents, though Moses expressly attributes the imposition of names to Adam, and only intimates that God had endowed him with a soul capable of forming thoughts, and with organs capable of uttering articulate sounds which he might use as the signs of mental conceptions, and that he had placed him under circumstances best fitted to excite these capabilities into act: even as the same wisdom infused the germinal and distinctive form in every seed after its kind, and assigned to each its befitting place and circumstance; but left it to the sun and the breeze, to the protecting earth, the nourishing dews, and the exciting warmth, to aid and effectuate its full development.

“ Thus the sacredness due to religion was transferred to words and empty sounds, and from sounds even to the bare letters. Imposture soon took advantage of *Credulity*, and pretended, by the force of a few Hebrew words, to produce the most extraordinary effects; may, by barely writing a few Hebrew characters on a bit of parchment, to cure all manner of diseases: and it was long before even the *learned* became convinced, that there can be nothing sacred either in sounds or in visual characters, save the holy thoughts they convey.” — pp. 9, 10.

“ It is acknowledged on all hands that the Hebrew Records are the oldest documents we possess, and that they contain information which we can derive from no other source. They alone give us a rational account of the origin of things and of the primitive state of mankind. They give us a faithful picture of ancient manners, and the most accurate statement of the gradual rise of nations. In them, all human beings are represented to proceed from a common parent. In them alone the dignity of the human character is asserted and maintained.

“ But this is not all. No other books whatever have had such an influence on the minds of men, and on the moral character of nations. Wherever they have been read, they have awakened a spirit of inquiry highly favourable to the advancement of science. Wherever they have been read, they not only made their readers acquainted with their *duties*, but also with their *rights*;—but let it be observed with their *rights* as consequent on the performance of their *duties*. And it may safely be asserted, that no people thoroughly acquainted with the contents of the Bible, can ever remain enslaved.

“ To understand these books must

therefore be an object of prime importance to all, but particularly to the spiritual guides and instructors of the people. And how is this to be done without a knowledge of the language in which they are written? By Translations, it may it said: and true it is that we possess many good Translations. But the Translations are known to differ on many important points, and how can we possibly know which of them is correct, unless by an appeal to the Hebrew text? Besides, no Translation, however excellent, can convey the spirit of the Original. Permit me to illustrate this by an example:—

"The basis of Scripture morality is expressed in Hebrew in three words, viz. *אֶתְּנָאֵךְ* and *תֹּהַ שָׁלַחֲ לְאֶתְּנָאֵךְ* to thy neighbour (or rather thy fellow-creature) *אֶתְּנָאֵךְ* as thyself. The same phrase is used in Leviticus xix. 34, where the Holy Law enjoining the Israelites not to vex the stranger, but to consider him as one born amongst them, adds, *אֶתְּנָאֵךְ* and *תֹּהַ שָׁלַחֲ לְאֶתְּנָאֵךְ* to him, *אֶתְּנָאֵךְ* as thyself. Now it is very remarkable, that the verb *שָׁלַחֲ* to love, occurs above two hundred times in the Hebrew Records, in every instance of which it is either followed by the particle *אֶתְּ*, the sign of the objective, or by a pronoun in the objective case. In the two before-cited verses alone, it is followed by the dative (to). Can this be merely accidental? Surely not. The sacred writer evidently wished to make a distinction between the love of affection, which is often accompanied by selfishness and partiality, and that of our neighbour, which was to be a moral act. The former is but a manifestation of a pre-existing impulse, the contracted current of a stream which had been flowing under ground, and only by its rising into light attains the appearance of a fresh spring or fountain—while the latter is a *free act*, having its proper origin in the *free will*, determined to the act by the idea of a *Universal Father*. This then is the reason, why the words in both instances are accompanied by the dative case; as both were to be *moral acts*, flowing as it were, from the mind, *אֶתְּ* to thy neighbour—to the stranger. This is also the reason why both injunctions are accompanied by the words *אֶתְּנָאֵךְ* 'I am the Lord' the *Universal Father*: that is to say, I am the Merciful Father of you all; ye are all my children.

"This example, to which numerous others might be added, proves that it is as impossible to transfuse the spirit of the original into any Translation, as it

is to understand the original language of Scripture without first learning its elements."—pp. 21—23.

The following is addressed to the Professor's brethren of the Jewish persuasion; and may we not discern in it what conciliation and liberality on the part of professed Christians may effect in the Jewish people? May not a superior, a more liberal education, and a more equal contact with those who are not of their own community, be one instrument designed by Providence for breaking down the wall of separation, and ultimately tend to facilitate their conversion to Christianity?

"Gentlemen!—No Class is more interested in the acquisition of Knowledge and its diffusion, than you are; because no Class has ever felt the blasting effects of Ignorance more than you have. It was Bigotry, Superstition, and Despotism—which for the honour of human nature I would attribute to Ignorance, as the common Parent of this *ferocious* progeny—that drove our Ancestors from their native land, and dispersed them over the wide world. It was Ignorance, and her fearful offspring, that inflicted on our Forefathers cruelties so hideous, that even to relate them in detail would be almost to renew them. It was Ignorance, that closed against them every path of honourable ambition, and every source of enabling energy, and aggravated the wrong, by charging them with a grovelling spirit; justifying the continuance of their persecutions, by the very consequences of their own previous tyranny; as if the injury could be annihilated by being increased tenfold; and, as if the poor captive ceased to be injured at all, because the iron had entered into his very soul! It was Ignorance, I repeat, either directly, or in the necessary effects and results, that shut against them the avenues of literature, of all intellectual improvement, and then reproached them with want of learning! But a brighter day has dawned. A spirit has come forth from the Giver of all, Good Gifts, and a sacred band, comprising some of the Wisest, the Noblest, and the most Illustrious of the land, have received it into their Bosom. They have thrown down the wall of separation,—have opened for us, and for all, the portals of light, and invited all to the

arena of honourable exertion. They have performed their part, it now remains for you to perform yours.

" Need I tell you, that every where our condition has been, and must be ameliorated, in proportion to the general diffusion of knowledge, and to our own susceptibility of its precious effects, by the participation of the light that calls them forth.

" In this land of knowledge and freedom, you have indeed long enjoyed many blessings, but you have laboured, and still labour under the pressure of many evils; and of these none has been more strongly felt, or more deeply regretted than the want of a place where you might give your children that Superior Education, which the improved state of European Society, and especially of this happy Island, imperiously demands. You wanted only a superior place of education, which might compensate for your famous Universities of old, at Palestine and Mesopotamia: a place whence, without extravagance, you might hope that future *Eben Ezra*, *Maimonides*, and *Mendelssohn*s might proceed, strong and splendid with the science and philosophy of a more enlightened age. The Council of the London University have supplied this want. They have established this Institution for the admission of individuals of all denominations. O! do not, I beseech you, neglect an opportunity which you cannot prize too highly.—And O! let me conjure you, let it no longer be in the power of your Detractors to say, that we aid the ignorance of our oppressors, by our own aversion from knowledge; and that we are accomplices in the superstitions, which have been the cause and pretext for our persecutions, by fostering superstitions of our own, scarcely less gross, and alas! not always free from the same persecuting character.

" And permit me to remind you, that you of all others have the least excuse for rejecting the opportunities now offered you. For it is the peculiar distinguishing character of the Sacred Volume we reverence, that it not only extols knowledge as the noblest ornament of man, but prescribes its attainment as a duty. Nay, it not only prescribes the acquisition of knowledge as a duty, but also that of our communicating it to others;—and this not as the *Arcanum of a guild*, not as the *Peculum* of this or that privileged class—No!—but ' Wisdom crieth without, she uttereth her voice in the streets, she crieth in the chief places of concourse, in the openings of the gates; in the City she uttereth her words—*saying*: How long, ye

simple ones, will ye love simplicity? and scorners delight in scorn, and fools hate knowledge?' And who is the Author of this address? The wisest, and at the same time the most tolerant of Kings—Solomon King of Israel—whose character is the best confirmation of his words.

" Besides the name of Solomon, he bore that of *רְפָאֵל*, the *Friend or beloved of God*. Sacred History represents him to have surpassed the wisdom of Egypt's sages, as well as that of the wise sons of the East. Surrounding nations (of course idolatrous nations) came to hear his instructive lessons. They were imparted to them freely. No one was asked—What is your Creed? It was he that raised the glorious structure known by the name of 'The Temple of Solomon,' and he thought it no sin to employ a *Tyrian* Artist to beautify the Holy Building. Neither did he consider it inconsistent with his Religion, to make alliances with the neighbouring nations, and to behave with the greatest courtesy to their Kings. The firmest friendship subsisted between him and the Monarch of the then most commercial nation of the World. A fragment of a letter (preserved in the Hebrew Records) which Hiram King of Tyre sent to Solomon, whilst it shows what princes then thought of their royal functions, shows at the same time how firm that friendship was.

בַּיּוֹם כִּי־יָמַרְתָּ לְךָ רְפָאֵל
‘Because the Lord loveth his People (said Hiram) he has appointed thee king over them.’ Nor was this all. A lucrative commerce was carried on between them. Their subjects ploughed the ocean together. They jointly, for the first time, circumnavigated Africa, and brought back great treasures into their respective countries. Nor were the Sciences neglected. Scripture tells us that Solomon spake of ‘trees, from the cedar that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also concerning beasts, and of fowl, and of reptiles, and of fishes.’ And what else is this but Natural History and Philosophy! In short, the *רְפָאֵל*, the *Friend or Beloved of God*, was the *Friend of the Sciences*, and the *Friend of Man*.

" With so enlightening an example before us, how can we, how dare we look with an evil eye on our fellow-men? How dare we neglect the Sciences, or turn our back on Wisdom, when she herself declares, that unless ye seek her as ye seek for silver, and search for her as ye search for hidden treasures, ye cannot understand the *fear of the Lord*, nor find the *knowledge of God*. If, then,

you prize your Religion—and I know ye do—since for what else but for your Religion do you suffer Privations, and Exclusions, and the bitter taunts of your Detractors!—If you value the inspired writings of your Divine Legislator, Pious Kings, and Eloquent Prophets—and I know ye do, for even now I behold amongst you many, many, who are as distinguished by general knowledge, as by the particular knowledge of the Holy Law, and its sacred accompaniments—Then, by these Holy Writings, and by that Religion I conjure you, and solemnly intreat you, not to neglect the golden opportunity which this Institution offers you. Bestow upon your sons those manifold blessings which flow from a Superior Education, and prove that you know how to value the Sympathy with which the Founders of this University have contemplated your privation.

"It now only remains for me to return thanks to you all, Gentlemen, for patient attention:—to my learned and highly gifted Colleagues for the kindness they have shown me ever since I had the honour of their acquaintance:—and to the Members of the Council for the conferred Dignity. My feeble tongue can add but little to their well-earned fame. Nor are they in need of it. These walls will ever bear testimony to their merit. And when the Tree of Knowledge which they have planted shall grow up, and blossom, and bear fruit,—O! then thousands of voices will rise within this Temple of Science, and praise, and bless its Founders, and its Supporters."—pp. 27—32.

Dr. Mühlenfels, the German Professor, confers the following eulogy on Luther and the Reformation.

"The principal dialects growing out of the two great idioms of Germany, had long been indiscriminately adopted for composition. The golden age of the Suabian dialect had vanished in the thirteenth century with the dying tones of the Minnesongs; and during the centuries immediately succeeding, every author wrote in his own provincial dialect; not purely, but mixing it with others: and in some of their works we find the Austrian, Bavarian, and Alsatian dialects, heaped together in a most motley confusion. The same was also the case in the North of Germany, where every province lent its dialect to the writer. But the general character of the people, and the growing influence of reason, pervading all parts of Germany, rendered a general expres-

sion necessary,—and this necessity was supplied by Luther. He chose a language which combines the elements of the two great German idioms, though the Upper is prevailing; and this language has become the representative, not of any particular provincial character, but of that of the whole nation.—How admirably he treated this language—how deeply he studied its spirit and grammatical structure—how surprising were the progresses to which he led it,—you will find by a comparison of his earlier with his later writings, when you are enabled to peruse the works of this great genius. This is not the proper time for entering on a critical investigation of his character as an author; but thus much I may say on the present occasion, that the writings of Luther appear to be less known and esteemed in England than they deserve. His depth of thought, the dialectical force of his reasoning, the bold simplicity of his prosaic style, and the divine inspiration of his spiritual songs, all evince his wonderful genius as the Champion of Truth, his lofty character as a man, and the imperturbable serenity of a Christian mind which has found its centre in God. The language in which Luther commenced and carried on the Reformation, gained its ascendancy within a term of about thirty years. His Translation of the Bible, which has stood the test of three centuries, and baffled all attempts to supplant it,—as I trust it will continue still to do,—spread throughout Germany; and, together with the numerous other writings of Luther, succeeded in expelling the different dialects from the pulpit, the public offices, and the field of literature. When, in the year 1530, the Catholic representatives at the German Diet insisted on reading the Augsburg Confession in Latin, the elector, John of Saxony, observed, that it behoved Germans to hear and read that memorable document in the German language; to which the Emperor assented: and the document was accordingly read in the High German translation. The religious treaty of 1555, which secured to the Protestants the free exercise of their faith, confirmed the ascendancy of the High German language; and, at length, even the Catholic clergy of Germany were constrained to adopt the language of him, whose doctrines they had so often denounced. I need not dwell at any length on the effects produced by the Reformation on the moral, political, and intellectual state of Europe—effects, visible even in those nations, which had not hailed that great event as a crisis leading to health and strength, nor adopted the doctrines then promulgated."—pp. 10, 11.

It would gratify us to quote passages also from the other published lectures, as Professor Long's, which is very able, Dr. Grant's, &c.; but we must for-

bear. Each lecture is a separate pamphlet, and we cordially recommend them all to the public attention.

LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

THE MISSIONARY GAZETTEER; comprising a Geographical and Statistical Account of the various Stations of the Church, Moravian, Wesleyan, Baptist, and American Missionary Societies. With their Progress in Evangelization and Civilization, &c. &c. By Charles Williams. London: Westley and Davis. 1828. Thick 12mo. 8s.—We owe an apology to the author of this work for having omitted so long to notice it. We can assure him and our readers, that the delay has not been owing to any doubts which we have entertained of the value and importance of the work. It is a truly gratifying circumstance, that the progress of the Gospel through the world, by the labours of modern missionaries, is such as to require a *Gazetteer*, and one of such extent as the present. The time is not far distant, when all that could have been said on the subject, might have been comprised in a very narrow compass. It is now, blessed be God, altogether different. It is only necessary to glance at this work, to see the labour which it must have cost the compiler. "The field," he has had to survey, is literally "the world;" and he has surveyed it with great attention and impartiality. The information has been derived from the most authentic sources; it is exceedingly condensed, and yet, on the whole, very accurate; while the selection of facts is well fitted to impress the subject on the reader's mind, and to interest him in the great and holy cause of making all nations acquainted with the Gospel. To young persons, to the Officers, and Committees of Missionary Societies, and indeed to the friends of missions generally, the work is calculated to be exceedingly useful; we therefore

most cordially recommend it to their attention.

THE PRESENT STATE OF CHRISTIANITY, and of Missionary Establishments for its Propagation in all Parts of the World. Edited by Frederie Shoberl. London: Hurst, Chance, and Co. 1828. 8vo. 8s.—This is a work somewhat similar in its nature to the former, but constructed on a different principle. It is properly a translation from the German of Zschokke, with enlargements by the present editor, and bears evident marks of its German origin. The information which it contains on many points is valuable, and the power of generalisation which pervades it, does credit to the talents of the author. There is also the manifestation of a very amiable and benevolent disposition; so that the work cannot be read without instruction. There are some sentiments, however, which we do not approve, or which we imperfectly understand. For instance, towards the conclusion, it is said—

"The knowledge of and belief in divine things are the sacred property of every mortal. The wisest of men possess them; the stupid savage holds them fast, and elevates himself by means of them. This is the everlasting self-revelation of God in his children—this the irrefragable evidence that we are of his race, spirits sprung from the holy, the infinite, the primitive spirit of the universe—this the divine inspiration—that we know our immortality!"

What stuff is this to be written by a sensible man! Yet this we suppose is philosophy!

ON THE KNOWLEDGE OF CHRIST CRUCIFIED, and other Divine Contemplations. By Sir Matthew Hale.

With an Introductory Essay by the Rev. David Young. Glasgow : Collins ; London : Whittaker. 1828. 12mo.—Judge Hale has long been a favourite with the public, and this is one of his most useful works. It requires no commendation from us. Mr. Young's Introductory Essay is written with great energy and discrimination. He has very clear and accurate knowledge of the Gospel; and what he clearly perceives he very forcibly expresses. The subject is the necessity of combining religion with literature and science in education, on which we are quite of the same mind with the respectable author, though we should, perhaps, differ with him on the manner of carrying the principle into effect, under existing circumstances.

THE MISCHIEFS OF SELF-IGNORANCE, AND THE BENEFITS OF SELF-ACQUAINTANCE. *By Richard Baxter. With an Introductory Essay, by the Rev. David Young. Glasgow, Collins ; London, Whittaker. 12mo. 1828. 4s.*—The essay prefixed to this volume is a kind of continuation of the subject of the essay prefixed to the former volume, more directly applied to individual character. The subject is very appropriately connected with Mr. Baxter's treatise on Self-Knowledge;—one of the most valuable of his practical writings. Mr. Young, in his former essay, shows that the knowledge of the true God, of our moral relations to him as the Great Supreme, and of that dispensation which he has revealed, to deliver us from sin and misery, is infinitely superior to the most splendid attainments in science and philosophy. In this his object is to show, that the knowledge of ourselves is absolutely indispensable to a saving improvement of the dispensation of mercy.

SERIOUS REFLECTIONS ON TIME AND ETERNITY. *By John Shower. And on the Consideration of our latter End, and other Contemplations, by Sir Matthew Hale. With an Introductory Essay, by the Rev. Dr. Chalmers. Glasgow, Collins ; London, Whittaker. 12mo. 1828. 4s.*—Of Hale and Shower we need say nothing, and Dr. Chalmers' productions require no testimony of ours to give

them currency; but we cannot withhold from our readers a quotation from this essay, which well deserves the attention of all.

"There is often, in the pencilled descriptions of the moralist, a kind of poetical and high-wrought imagery thrown around the chamber of death; and that, whether it be the terrors of guilt, or the triumphs of conscious virtue, which are conceived to mark this closing scene of our history in the world. It is well to know what the plain and experimental truth is, upon the subject. In the case of a worldly and alienated life, the remorse is not nearly so pungent, the apprehensions not nearly so vivid and terrifying, the impression of future and eternal realities not nearly so overpowering, as we are apt to fancy upon such an occasion. The truth is, that as it was throughout the whole of his living, so it is generally in dying. He is still engrossed with present and sensible things; and there is positively nothing in the mere approach of dissolution that can raise up the ascendancy of faith, or render him less the slave of sight, and of the body, that he was before. There is the present pain, there is the present thirst, there is the present breathlessness; and if, amid the tumults of his earthly fabric giving way, and the last irregular movements of its deranged mechanism fast drawing to their cessation, he send for the minister to sooth him by his prayers, even he forms but one of the present varieties. There is no actual going forth of the patient's mind towards the things which are above. The faith which he has so long shut out, does not now force its entrance into a bosom, habituated to the reception of no other influences, than what the world, and the things of the world, have so long exercised over him. We may see torpor upon such an occasion, and call it serenity. We may witness an uncomplaining silence, and call it resignation. We may never hear one note of alarm to drop from the lips of the dying sufferer; and therefore say that he met with Christian fortitude his end. But all these may meet upon a death-bed; and yet, the positive confidence of looking forward to heaven as a home, positive rejoicing in the hope of the glory of God, a believing, and a knowing, that 'when the earthly house of this tabernacle is dissolved, they shall have a building of God, a house not made with hands, eternal in the heavens,' may never enter his bosom. There may be the peacefulness of insensibility, even while the life of him who has been a stranger

to the faith of the Gospel is waning to its extinction—but a peace mixed up with the elevation of such prospects as these, is never felt, apart from the thought of Christ as ‘the Lord our righteousness.’ It is altogether a romance to talk of such anticipations of triumph, to him who looks back upon his own obedience, and then looks forward to his rightful and his challenged reward. If we want our dying hour to have the radiance of heaven’s gate thrown over it—if we want, amid the failure of expiring nature, to have some firm footing, on which we might strongly and securely rest; there is positively none other, but that to which the consideration of our latter end should now be urging us forward—and, therefore, should we call upon ourselves now to take up with Christ as our foundation, and to associate all our confidence in God, with the obedience which he has wrought, with the ransom which he has rendered.”—pp. xxi.—xxiii.

**THE CULTIVATION OF THE MIND
AN OBJECT OF PRIMARY IMPORTANCE;**
being an Introductory Lecture delivered at the Opening of the Southampton Literary and Philosophical Institution. By the Rev. J. Davies, Author of “*An Estimate of the Human Mind.*” London: Hatchard. 1828. 1s.—This is the production of a writer of whose works we have had, more than once, occasion to speak in terms of approbation. It is enough now to say, that the Lecture is worthy of his former productions, and ought to be read in connexion with the Introductory Essay of Mr. Young, just noticed.

**DR. WATT’S SHORT VIEW OF
SCRIPTURE HISTORY,** a new Edition, with Tables of Chronology, Analyses of Scripture, and other Improvements. By John Whitridge. 18mo. Price 2s. 6d. boards.

THE SCRIPTURE DIARY FOR 1829; comprising Daily Portions of the Holy Scriptures, in the Order of their History, for reading the whole Bible within the Year; together with Selections from the Calendars, and Notices of Ecclesiastical and Biblical Literature. By John Whitridge. 12mo. Price 1s.

CROWN STREET CHAPEL TRACTS, containing an Abridgment of the Works of Ancient and Evangelical

Divines, with a short Memoir of each Author. By John Rees. 12mo. pp. 370. 4s. R Baynes.—The title of this book conceals its real excellencies. It contains a very faithful abridgment of Dr. Thomas Jacomb’s Discourse on the 8th of Romans; Dr. Robert Harris’s Sermon on Perseverance and Holy Importunity in Prayer; and Mr. Thomas Watson’s Divine Cordial. Mr. Rees published these treatises for the use of the humbler classes, in monthly tracts, under the above title, and sacrificed the appearance of this volume to its more extensive usefulness. It however contains the substance of a scarce and valuable volume, and we commend it to the notice of our readers.

WORKS PREPARING FOR PUBLICATION.

The Omnipotence of the Deity: a Poem, in Three Cantos. By the Rev. J. Young.—Andrew Ure, M.D. F.R.S. &c. has in the Press, a large Octavo Volume, entitled “A New System of Geology, in which the Great Revolutions of the Earth and Animated Nature are reconciled at once to Modern Science and Sacred History.” Many new and very striking Accordances are brought out between the Results of Physical Research and Ancient Record; confirming to demonstration the Divine Inspiration of Moses. This work will be illustrated by Copper-plate Engravings, besides about 50 Wood Engravings, representing the most curious Animal Inhabitants of the primeval World described by Cuvier, and other Fossil Zoologists. The volume will appear about the end of January.—Natural History of Enthusiasm. Contents. Enthusiasm Secular and Religious; Enthusiasm in Devotion; Enthusiastic Perversion of the Doctrine of Divine Influence; Enthusiasm the Source of Heresy; the Enthusiasm of Prophetic Interpretation; Enthusiastic Abuses of the Doctrine of a Particular Providence; the Enthusiasm of Christian Philanthropy; Sketch of the Progress of Enthusiasm.—The Christian Mariner’s Journal; or a Series of Observations and Reflections on a Ship; the Sea; Sailors; the Works of God; the Heathen; War; Time; Death, &c. &c. Intended for the especial benefit of Seamen, and the general good of every one. Written at Sea by an Officer in the Royal Navy. In 1 vol. 12mo. The Means of a Religious Revival: a Sermon preached at Reading, December 14, 1828. By John Howard Hinton, M.A.

THE AMERICAN MONTHLY RECORD.

As there evidently exists in the minds of the religious public in this country a desire to be furnished with accurate and regular information respecting the state of religion in the North American Republic, we have made arrangements to secure a supply of early religious intelligence from the United States, which we trust will enable us to present our readers with an *American Monthly Record*, containing a fair report of the number and present state of the various Religious Denominations, Theological Seminaries, and Christian Societies, which exist throughout that Union, together with such announcements of the progress of religion amongst them as will be acceptable to every Christian mind. To prepare for future details, we shall devote two or three pages to a brief sketch of the constitution of these diversified communities, with a statistical report of their present state, by which our readers will, we hope, be enabled, with greater facility, to realize the circumstances which may be hereafter recorded, and for the authority of which, we intend to refer to various sources of information.

Sketch of the Constitution and Present State of the leading Religious Sects in the United States.

The Constitution of the federal Republic establishes no one form of religion, but secures to every citizen the free exercise of his own. Consequently there is no established religion in the United States. In fact, an amendment to the Constitution contains a direct prohibition, stating, that the Government of the Confederacy shall pass no law to create a religious establishment, or to prohibit the free exercise of religion. This declaration, however, only limits the power of Congress, and leaves the individual States to enact, by their own legislative authorities, what laws relating to religion they may deem expedient.

Thus a considerable diversity exists on the subject of religion in the enactments of the several State Legislatures.

"In the State of New Hampshire, its Constitution authorizes the Legislation to make provision for the support of Protestant ministers; and in Massachusetts the same duty is enjoined. The practice is simply this. An assessment is laid on all the inhabitants according to their estates. It is, like all other assessments in this country, exceedingly light, as its amount is regulated by the people

themselves, through their immediate representatives. If a Baptist, for instance, resides in a parish where there is no Baptist Church, he is at liberty to prove that he has paid the assessment to a Baptist Church any where else; but should he not be disposed to take this trouble, the money is paid to the Town Collector, who gives it to the church nearest his own place of residence."*

In the allotment of a certain number of square miles of wilderness, to be laid out in a township, some States have reserved a few hundred acres of land for the support of religion. This land, taken when worth nothing, gradually becomes valuable as civilization advances, and when it is of value sufficient for a division, the inhabitants of the town are required to make their election. Every congregation which is in truth a congregation, gets its share. The infidel, the solitary Catholic, or Jew, gets nothing, it is true, for he does not want it, but, were there Jews or Catholics enough to require support for their worship, it is highly probable they would obtain their share. These, however, are the affairs of individual States, and not of the General Government; and it may be said, that most, if not all of the State Constitutions, leave the matter in the same way. So that, in point of fact, the Clergy, and all that pertains to religion in the United States, are mainly supported by voluntary contributions, or by endowments that have been made by devices, gifts, and other private means.

It will be now necessary to enumerate the principal denominations, with any ecclesiastical and statistical information we may be able to glean.

THE PRESBYTERIANS are usually placed first in the general returns. They have an Ecclesiastical Constitution and Confession of Faith. Their Supreme Ecclesiastical Court is styled, *The General Assembly of the Presbyterian Church*. The subordinate bodies are Synods, Presbyteries, and Church Sessions. There are within the bounds of the General Assembly, 16 Synods, 90 Presbyteries, 1,214 Ministers, 218 Licentiates, 229 Candidates, 1880 Churches, 679 Vacant Churches, and 136,479 Communicants. The great body of the Presbyterians inhabits the Middle, Southern, and Western States.

* *Notions of the Americans*, Vol. II. p. 322.

THE CONGREGATIONAL form of church government prevails almost universally in New England, though a considerable number of these churches are scattered throughout the Middle and Southern States. This system was adopted by the original settlers, and modified by a convention of clerical and lay delegates at Saybrook, Connecticut, in 1708. It partakes of the peculiarities of both the Independent and Presbyterian systems. The congregations individually are formed on the independent model, having no officers, but pastors and deacons, and their general ecclesiastical affairs managed by the whole church. Besides these, "the Saybrook Platform," has appointed *Con-sociations*, which are assemblies of ministers and lay delegates, in about equal numbers, from churches within a particular district. This body is a *judicatory* for the trial of all ecclesiastical questions. Superior to those are the *Associations*, which consist of ministers only, and are of two kinds. *Local Associations*, for Counties and half Counties, have the power of examining and licensing preachers, and of regulating every thing connected therewith. The General *State Association*, which meets annually is their Supreme Church Court, and is composed of delegates from the Local Associations. Besides the Local Associations, *Councils* exist, composed of ministers and lay delegates, which are invited by churches to settle their ministers, and to assist in accommodating any differences between the ministers and people. Preachers who have been licensed by the Local Associations are re-examined by the Council before ordination over a particular church. It must be remarked, that these Associations have only the power of advising, not to compel obedience, but their advice is generally respected. The General Association of the State of Massachusetts, sends delegates to the General Assembly of the Presbyterian Church of the United States, which meets annually in Philadelphia, and which in its turn sends delegates to the General Association.*

The Congregational Body has 62 Associations, 720 Ministers, 960 Churches, 240 vacant Churches. In addition, there are from 100 to 150 Unitarian Churches of their order.

THE BAPTIST denomination, which is strictly Independent in its ecclesiastical government. Mr. Ward says, "I fear that there is amongst the Baptists a

considerable portion of that Calvinism, which knows not how to unite duty with sovereignty, obligation with privilege, watchfulness with perseverance, and the necessity of prayer with divine influence. A Baptist Church practising *open or Christian communion* I found not; and one or two ministers did not hesitate to avow, that they did not consider Pædobaptists as in the pale of the visible church!"*

This is, however, the largest community of America. They have 190 Associations, 3,723 Churches, 2,577 Ministers, and about 275,000 Members.

THE PROTESTANT EPISCOPAL CHURCH. This was once the Church of England, but since the Independence of the United States, its constitution has been greatly modified, and it has rapidly increased. They have no Archbishops which are not considered apostolical. They have three orders of clergy - Bishops, Priests, and Deacons. They have eleven dioceses, to each of which is a Bishop, who is elected by the convention of the diocese. They have no *Episcopal palaces*, but dwell in their own hired houses, nor *Episcopal revenues*, being supported as the other clergy, by taking a parochial charge, and many Presbyters have a larger maintenance than the Bishops. When they travel through their dioceses, the churches they visit pay their expenses. In many of the States, collections are made once a year in all the churches, to raise a fund for their *Diocesans*. This, however, is not obligatory. The Bishops have no patronage, nor can they by individual authority appoint or remove any minister. No person has the gift of a parish; it depends entirely on the free choice of the people. *The Book of Common Prayer* has undergone some alterations. The Athanasian Creed is omitted - the words, "He descended into Hell," in the Apostles Creed, may be left out at pleasure. Some new arrangements have been made in the order of the morning and evening service, and some amendments in the office for the sick.†

The government of this church is invested in the *Convention*, which was formed by a delegation from the States, in 1789. The *General Convention* exercises a power over all the dioceses, and sits once in three years, though it may be summoned more frequently if necessary. It is divided into an *Upper* and a *Lower House*. The first is composed of the Bishops of the different States, and the other of a portion of clergy and

* Vide J. M. Duncan's Travels through part of the United States, &c. vol. 1. p. 114-116.

N. S. NO. 49.

295. * Vide Ward's Farewell Letters, p. 294, 295. † *Idem*, p. 301-309.

laity from the several dioceses. All motions may originate in either house : although the concurrence of the majority of both must be obtained before they pass into a law. Beside this General Convention, there is one held each year in every diocese, composed of the clergy and of lay-delegates from every congregation, who legislate for the government of their own particular concerns, but in accordance with the constitution of the General Church. The elections to parishes differ with the charters of the congregations. Some Churches leave the appointment of the minister to the vestry-men, who are annually selected by the pew-holders ; others elect him by the ballot of the whole congregations. It is left entirely to the Clergymen who shall be admitted to the ordinances. The discipline varies in the different States. This Church has 11 Bishops, 486 Clergymen, 598 Churches, and 24,075 Communicants.

THE METHODIST EPISCOPAL CHURCH includes the followers of Mr. Wesley, in the United States, who are found in the greatest numbers in the Southern and Western States. They have three Bishops, whose peculiar authority is not distinctly defined. Their business is conducted by sixteen Conferences, which include 83 Districts, 890 Circuits, 1465 Preachers, beside a large number of Local Preachers, and 381,997 members.

THE ROMAN CATHOLICS are most numerous in the States of Maryland, Louisiana, and Florida. The first is regarded as the head quarters of Popery in the Union. It was, indeed, originally a Roman Catholic Colony, established by Calvert, Lord Baltimore, of Ireland, who discovered a noble freedom from the worst part of Popery, its intolerance, by establishing religious liberty in its fullest extent. They have 1 Archbishop, 4 Bishops, and 600,000 members.

THE FRIENDS, or Quakers, are most numerous in the States of Pennsylvania, New Jersey, and New York ; the two former states were originally settled by members of this Society. This communion is governed by Monthly, Quarterly, and Yearly Meetings, as in England. In the United States there are, we believe, two Yearly Meetings, one assembling at Rhode Island, and the other at New York. The latter has been considered the largest deliberative Society in the world, as there are usually 1,500 persons present, all of whom have an equal right of speech and suffrage.*

In 1812, a return of the Quaker Meet-

ings was made, when 89 congregations were reported in connexion with Rhode Island, and 98 with New York Yearly Meeting.*

Divisions affecting the essential principles of the gospel, have taken place amongst them during the past year.† The whole Quaker population of the United States, is computed at 750,000.

There exist a great number of minor denominations, into whose peculiarities we cannot now enter, but present their names, and numerical strength, on the authority of *The Quarterly Journal of the American Education Society*.

German Reformed, 90 Ministers, 400 Churches, 30,000 Communicants.

Reformed Dutch, 2 Synods, 16 Classes, 150 Churches, Ministers about the same, 14,000 Communicants.

Evangelical Lutherans, 200 Ministers, 800 Congregations.

Universalists, 140 Ministers, 250 Societies.

Swedenborgians, 50 Ministers, 12 Societies ; whole population, 100,000.

Shakers, 40 Preachers, 16 Societies ; whole population, 5,400.

Cumberland Presbyterians, 60 Ministers, 60 Congregations.

Christians, 250 Ministers, 250 Churches, 20,000 Communicants.

Free will Baptists, 242 Ministers, 335 Churches, 30 Licentiates, 42,000 Communicants.

Seven-day Baptists, 29 Ministers, 18 Churches, 2,862 Communicants.

Six Principle Baptists, 20 Ministers, 15 Churches, 1,500 Communicants.

Free Communion Baptists, 23 Ministers, 32 Churches, 1,284 Communicants.

Tunkers, 30 Ministers, 33 Churches, 3,000 Communicants.

Mennonites, 200 Ministers, 225 Churches, 20,000 Communicants.

We conclude this article, by extracting a paragraph or two from a recent publication of Mr. Cooper, a popular American writer.

" You may be inclined to ask, if such a competition does not lead to strife and ill-blood ? Just the contrary. Each party knows that he is to gain or to lose influence, precisely as he manifests the practice of the doctrine he teaches ; and that, I apprehend, so far as Christianity is concerned, is charity and forbearance. At all events, great apparent good will and cordiality generally exists among the clergy of the different sects. The people of this country manifest great zeal and interest in behalf of religion ; I honestly think more than any other na-

* Duncan, Vol. I. p. 205.

† Dr. Morse's American Geography.
Congregational Magazine, Vol. II.

tion I know, and I believe it is simply because they are obliged to depend solely on themselves for its comfort and security.”*

MISCELLANEOUS INTELLIGENCE.

SOCIETY FOR THE ABOLITION OF HUMAN SACRIFICES IN INDIA.

A Society with this title was formed in the City of Coventry in December last, and which has adopted the following Regulations.

II. Its object is to circulate information respecting the nature and extent of human sacrifices in India, by the burning of Hindoo widows, infanticide, river murders, pilgrimages, &c.;—to awaken general attention to the subject; and to promote the speedy abolition of these horrible practices.

III. The means by which this important object may be promoted are, procuring information upon the above subjects, circulating it among persons of influence in this country and in India, and originating petitions to Parliament from every part of Great Britain and Ireland.

IV. Every person subscribing not less than 5s. a year, shall be considered a member of the Society.

V. Every member shall, on application, be entitled to half the amount of his subscription in the publications of this Society, and the privilege of purchasing at prime cost for gratuitous circulation.

VI. The publications adopted by the Society at its formation are, “The Suttees’ Cry to Britain,” “Pilgrim Tax in India,” “Ghaut Murders, or an Appeal to British Humanity and Justice relative to the Exposure of the Sick on the banks of the Ganges; to which is added, Humane Hints for the Melioration of Society in British India,” and “Claims of British India, or an Appeal to the Society of Friends for their Co-operation in promoting Christianity in India.” A Pamphlet on the Present State of Infanticide; (in preparation, from recent Parliamentary Papers, &c.) is intended to be published. The Society would be happy to promote the circulation of what has been published on the Suttee by Dr. Johnes, J. Poynder, and R. Jackson, Esqrs., and the Rev. T. Grimshawe.

VII. The Society, anticipating the establishment of similar Institutions in various parts of the country, proposes to supply them with its publications at prime cost, or Societies may reprint them.

* Notions of the Americans, Vol. 2. p. 316. 323.

They have published the following Address to the Public, which contains so many appalling facts, that we are happy to assist in awakening public attention to these crying enormities.

“ The existence of human sacrifices in the nineteenth century of the Christian era, and in a part of the British dominions, is a fact equally interesting to the politician, the philosopher, and the philanthropist. The nature and extent of these sacrifices in British India, present ‘a tale whose lightest word might harrow up the soul.’ ”

“ These sacrifices are perpetrated by the *Suttee* (the burning or burying alive of Hindoo widows), *Infanticide*, *Cruelties to the sick on the banks of the River Ganges*, and *Pilgrimages to various holy places*. By the practice of the *Suttee*, hundreds of disconsolate widows (some of them mere children) are hurried to the funeral pile, and burnt with the remains of their husbands, a few hours after their decease. Infanticide chiefly prevails in Guzerat, under the Bombay Presidency, and dooms numbers of infants to death at the very dawn of life. The cruelties to the sick are exercised on the banks of the *Ganges*, which is considered a goddess, and numberless victims of superstition are annually sacrificed. At the temple of *Juggernaut* in Orissa, Gya, and Allahabad, a tax is levied on the pilgrims, and multitudes are allured to these shrines of idolatry, (made more celebrated by British connexion with them), many of whom never survive the miseries of pilgrimage. How are ‘their sorrows multiplied that hasten after another god.’ ”

The extent of these evils is very appalling. The number of Suttees in the Bengal Presidency, from 1815 to 1824, was as follows :—

1815	378	1820	598
1816	442	1821	655
1817	707	1822	583
1818	839	1823	575
1819	650	1824	572

“ Total, in ten years, 5997 widows burned or buried alive! In the Madras and Bombay Presidencies the official statements for nearly the same period, 635; grand total, 6,632.—(See *Suttees’ Cry to Britain*, second edition, p. 13.) ”

“ Two Hon. East India Proprietors, urging the abolition of this murderous custom, declare—‘Probably no day passes on which some victims are not sacrificed to this horrid practice in India, and more especially in the Bengal Provinces.’ ” (Parliamentary Papers on Hindoo Immolations, vol. v. p. 32.) ”

“ No correct idea can be formed of the number of murders occasioned by

Suttees, Infanticide, Cruelties to the Sick, &c. The late Rev. W. Ward, in his valuable work, 'View of the History, Literature, and Mythology of the Hindoos,' conjectures 'the number of victims annually sacrificed on the altars of the Indian gods' as follows:—	
' Widows burnt alive in all Hindostan	5,000
Pilgrims perishing on the roads and at holy places.	4,000
Persons drowning themselves in the Ganges, or buried or burnt alive	500
Children immolated, including those of the Rajpoots.	500
Sick persons, whose death is hastened on the banks of the Ganges	500
	10,500'

(Vol. ii. p. 323.)

"By official documents laid before Parliament, from 1821 to 1828, it appears that the average number of Suttees is about 700 annually, but this does not include those that take place in the tributary, allied, and independent States, which are not subject to British regulations. When Row Lacka, grandfather of the present Chief of Cutch died, fifteen concubines burned on his funeral pile. A recent account from the Hill Country, states that twenty-eight females were burnt with the remains of a Rajah. Probably half or one-third the number of Suttees in this estimate may be nearer the truth, but after the greatest possible reduction, the numerous and various kinds of murders in British India, cry, 'as though an angel spoke,'—O Britain, spread thy shield over those who 'are drawn unto death, and ready to be slain.' Say 'Whoso sheddeth man's blood, by man shall his blood be shed.'

"That the British Government in India is able to abolish these murderous practices in its own dominions, appears from the testimony of many of its functionaries, given in the six volumes of Parliamentary Papers on Hindoo Immolations.—An intelligent Magistrate in Calcutta observes, respecting the Suttee: 'They will believe that we abhor the usage when we prohibit it *in toto* by an absolute and peremptory law. They have no idea that we might not do so with the most perfect safety. They conceive our power and our will to be commensurate.'—(Parliamentary Papers as above, vol. ii. p. 67.)

"Infanticide at Sangur was prohibited by the Marquis of Wellesley, in 1802; the Brahmin has been made amenable to the inviolable rights of justice; various beneficial alterations have been made in the judicial proceedings of the Government, &c.; and why should Britain wait for the slow process of education and civiliza-

zation to remove these evils, when one mild effort of the conquering hand might free the earth from these detested blots?

"The importance of the expression of public opinion to accomplish the abolition of Suttees, (and consequently of other sanguinary practices in Hindostan,) is thus stated by a respectable East India Proprietor, in a letter to the Secretary, dated Oct. 11, 1828:—With regard to the Suttee question, I believe that I expressed to you, some time back, *my despair of any material alteration in that horrid practice for many years to come*, unless the religious part of the public shall come forward in a manner so decided as to induce attention from His Majesty's Government and from the House of Commons. They seem ignorant, notwithstanding the Papers printed by Parliament and other Publications, that *the average of these murders has been for many years from forty to fifty per month!* I fear that little more can be done in the General Court. Another Proprietor, in a more recent letter, expresses the same sentiments.

"The necessity, propriety, and importance of Societies to promote the abolition of human sacrifices in India, appear evident. 'Human sacrifices were first forbidden at Rome by a decree of the Senate, B. C. 95 years; but some persons still continuing them privately, the Emperor Augustus renewed the prohibition with effect. Tiberius suppressed them in Gaul, and Claudius extirpated the Druids, as well as their sanguinary worship, in that country. These sacrifices existed in Britain till about A.D. 60, when Paulinus Suetonius overthrew the Druids and their inhuman rites, so that they never afterwards revived. And will it be endured that our own heathen conquerors have done more for us than we are willing to do for our Indian subjects? Shall the mere natural principle, '*Homo sum, humani nihil a me alienum puto,*' have exercised an influence on pagan Rome, and shall Christian Britain refuse to acknowledge the force of the same argument?'—(Poynder's Speech on Human Sacrifices in India, p. 220.) Let all who feel 'the tender visitings of nature,' all who would deliver their country from 'blood guiltiness, all who look for the time when 'they shall not hurt nor destroy in all his holy mountain,' promote the establishment of kindred institutions in every part of the United Kingdom, and by a constant and simultaneous expression of the public voice to the Senate of the nation, 'relieve the oppressed, judge the fatherless, plead for the widow.'

PROCEEDINGS AT THE EAST INDIA HOUSE ON THE QUESTION OF SUTTEES.

At the Quarterly General Court of Proprietors of East India Stock, held on Wednesday, December 17th, Mr. Poynander, the strenuous advocate for abolishing Suttees, inquired whether any step had been taken to revoke that system of authorized, but appalling murder?

The Chairman said that a despatch had very recently been transmitted from the Government in India, stating, that the local authorities had been called upon to report on this subject, and that the substance of their replies was embodied in the despatch, which should be read.

The despatch from the Bengal Government, dated the 10th of April, 1828, stated the number of Suttees which took place in 1825 and 1826, and observed, that the local authorities in some quarters where the practice was common, declared that there was a crying necessity for putting it down; while other officers, who resided in districts where it was rarely resorted to, did not think it worthy of marked attention. In some places where the people are of a hasty and passionate character, it was thought that reason existed for apprehending considerable opposition to any attempt at an abrogation of the system; but in others the custom was so little observed, that it was supposed that it might be easily removed. The despatch stated, that the Suttees in 1826 fell short of those reported in any former year.

Mr. Poynander said, Parliament had only reported the Suttees of 1824. He wished to know the gross number of women sacrificed in 1825?

The Chairman answered that the number of Suttees in 1824 was 572, in 1825 639, in 1826 only 518, being a diminution of 121, as compared with 1825.

Mr. Poynander remarked, that was at the rate of eight and forty human sacrifices for each month during those two years.

Mr. Hume entered his protest against the opinions of those who maintain that these sacrifices were in accordance with, and were authorized by, the religion of those over whom they ruled in India; and his decided opinion was, that no danger whatever would arise in India if the Company interfered to abolish the practice.

After a remark from Mr. Dixon, the conversation ended.

DELIBERATIONS AND PRAYER ON THE SUBJECT OF RELIGIOUS REVIVALS.

It is with peculiar thankfulness we have to record our conviction that this

subject is now obtaining that influence in the minds of our ministers and churches which its magnitude and vitality demand. The ministers of London who form the Congregational Board, have held three meetings for the special purposes of prayer and religious conference, which, we believe, will be ever memorable with those who had the privilege to attend them. We are not at liberty to report all that is likely to result from those frank and fraternal communings, but one resolution will be promptly acted upon, which is, that every minister connected with the Congregational Board be requested to address his people on the subject on the first Sabbath of the present year.

We have received intelligence that individual churches and whole districts in Essex and Suffolk, Warwickshire and Devonshire, have observed days of humiliation and prayer. We wish not, however, ostentatiously to enumerate these services, now the attention of the churches is awakened to the subject, lest we and our brethren should appear to forget the salutary cautions of the Saviour, Matt. vi. 16-18. At the same time, let us give the Lord, "no rest till he establish, and till he make Jerusalem a praise in the earth."

ON CAPITAL PUNISHMENTS FOR FORGERY.

We beg to call the attention of our readers to the following letter from a venerable minister, on a subject which should doubtless interest every intelligent Christian.

"GENTLEMEN,—The frequency of executions for the crime of Forgery, has deeply affected the public mind, and I am persuaded that a general wish prevails that the punishment of that offence should not be the forfeiture of life. I am further of opinion, that if petitions to Parliament were generally presented, an amelioration of the sanguinary law might be obtained. Permit me, therefore, through the channel of your useful publication, to request your readers to promote such petitions, for if once a beginning were made in the metropolis, I have no doubt that it would be followed in all the principal towns of the United Kingdom; and the public voice, so expressed, would have, I trust, due weight with our Government, who, I am persuaded, are not averse to civil improvement.

I am, Sir, yours,

"CIVIS."

BUILDING CASES.

At a meeting held in the vestry of the Dissenting Chapel, Oxford, Nov. 27;

1828, after public notice from the pulpit on the preceding Lord's day;

Mr. Collingwood in the Chair;

It was unanimously resolved,

" 1. That we esteem it our duty, according to our ability, to promote the cause of the Redeemer, by affording occasional pecuniary assistance to those congregations among Protestant Dissenters, who may themselves be unable to defray the whole expense of building, enlarging, or repairing their meeting-houses.

" 2. That convinced of the many evils attending the present mode of soliciting contributions for this object, it is our determination not to give any farther assistance to cases of this description, excepting to such as are sent us by letter, recommended by, at least, four neighbouring ministers, in order to be laid before a Committee for their consideration.

" 3. That it is desirable to raise a fund by individual subscriptions, and an annual collection, to be appropriated in aid of proper cases, in such proportions as in the judgment of the Committee their several circumstances demand; and that the number of cases to be admitted shall not, for the present, exceed six in the year.

WILLIAM COBLEY, Pastor.

ROBERT ARCHER,

SAMUEL STEANE, } Deacons.

ISAAC ALDEN.

*** All applications must be forwarded free of expense, to Rev. W. Copley, St. Aldate's, Oxford.

FORMATION OF A CONGREGATIONAL CHURCH, TURVEY, BEDFORDSHIRE.

On the lamented death of the Rev. Legh Richmond, M. A., who for twenty-two years had given full proof of his ministry as the Rector of Turvey, the people, who were fondly attached to their pastor and the sacred truths he maintained, felt that the system of church patronage had not supplied them with a ministry in accordance with the taste which Mr. Richmond had laboured to form, and a large majority of them, therefore, forsook the parish church, and assembled for public worship in a commodious barn, which, in February, 1828, was fitted up for their use, when the Rev. J. Morris, of Olney, who has manifested a lively interest in the peculiar circumstances of this people, preached to them the first sermon. Since that period, the Dissenting ministers in the neighbourhood, assisted by the students of Newport Pagnell Academy, have supplied the congregation on each returning Lord's day.

After serious deliberation and earnest

prayer, the people resolved to erect a chapel, which is now in progress, towards the expense of which they have contributed to the utmost of their ability, and hope to be assisted by the Christian public. On the 28th of November last, forty persons, all of whom were formerly communicants in the parish church of that village, were united as a Congregational church, engaging to walk together in the ordinances and commandments of the gospel. On that occasion the Rev. T. P. Bull, of Newport Pagnell, delivered an excellent discourse from 2 Cor. viii. 5, after which the Rev. John Morris, of Olney, administered the Lord's Supper to the members. The whole solemnities were witnessed by a numerous and deeply interested auditory.

PROGRESS OF EVANGELICAL NONCONFORMITY AT CHRISTCHURCH AND ITS VICINITY.

One of our London friends informs us, with much regret, that he received, about two months ago, an account of the opening of a new meeting-house at Throope, near Christchurch, Hants; but which he has unhappily mislaid. The ground had been presented by a gentleman who, and his family, have been for generations the liberal friends and supporters of evangelical dissent in that neighbourhood. Our friend assures us that the introduction, progress, and present prospects of the religious interests at Throope, are of a very encouraging kind. It is one out of six or seven villages into which Christian and evangelical instruction has been introduced, by the indefatigable labours of the Rev. DANIEL GUNN. While that gentleman has been the instrument of raising, from a state bordering upon extinction, the Congregational cause at Christ Church, to such a degree of prosperity, that the number of regular attendants is about 1200, and the church members, nearly 300; and while he has originated, and is efficiently working a prodigious apparatus of schools, libraries, and prayer-meetings, which are diffusing the life of piety, and the energy of knowledge through so wide a circle; he has collected attentive congregations in the surrounding villages, with many encouraging indications of the divine blessing. His personal labours are distributed amongst these stations by as equable a rotation as can be adjusted; and, at other times, the work of edification is carried on, not by the discourses of lay-preachers, (a description of instructors whom, without any uncandid feelings, Mr. Gunn and his friends do not wish to multiply,) but by the reading of well chosen printed sermons, accompanied with the prayers of some

judicious and established member of the church.

At Throope, a young minister, the Rev. Wm. Heudebourcek, late a student at Homerton, has been devoting himself to build on the foundation already so well laid; and it is hoped not without success.

Ripley is another village in the neighbourhood of Christchurch, where the occasional preaching of the gospel was enjoyed for many years before Mr. Gunn settled at Christchurch; very principally by the labours of the Rev. Alfred Bishop, so long as he resided at Ringwood. The accession of Mr. Gunn's exertions, with the examples of piety, liberality, and zeal set by his friends, has also had an effect of striking benefit at Ripley. The meeting-house is very considerably enlarged to a handsome size; school-rooms erected; a Congregational library formed; a house for the minister in progress; a number of serious persons are united in church-fellowship, and a young minister, the Rev. Charles Thurman, late of Homerton College, is labouring acceptably in this promising sphere of usefulness. The expense of all these things cannot be small. Mr. Gunn and his congregation have contributed in their characteristic noble style. A gentleman in the neighbourhood gave £100., and his son £30.; and another young gentleman at Ripley, nearly related to Mr. Gunn, has volunteered to pay all that may remain, which, it is supposed, will be from £1,200 to £1,400.

When we hear of such things as these, our hearts rejoice, and we fervidly pray that grace and peace may be multiplied unto these fellow-workers in the kingdom of Christ. But we are also impelled to ask, should Christchurch and its neighbourhood have these blessings to itself? Is there no zeal, no love to God and man, no enlightened and active godliness, to wield the similar powers, and employ as great resources of talent and opulence, for the most glorious and holy of objects? Ye rich and influential families of Evangelical Dissenters throughout our country; take the happiness that invites you! Go ye and do likewise.

ORDINATIONS.

On the 3d of September, the Rev. George Bull Phillips, student from the Newport Pagnell Evangelical Institution, was set apart to the pastoral office, over the Congregational Church, Harrold, Beds., when the Rev. James Simmons, of Olney, introduced the service by reading and prayer. The Rev. James Slye, of Potters' Pury, delivered the introductory discourse, asked the usual

questions, and received the confession of faith. The Rev. James Pinkerton, of Weedon, presented the ordination prayer, with imposition of hands; the Rev. T. P. Bull, (Mr. P.'s tutor,) gave an appropriate and affectionate charge, from 1 Pet. iv. 11. The Rev. William Chapman preached to the people, from 1 Thess. v. 20. The Rev. Mr. Holloway, of Cardington, closed the interesting service with prayer.

In the evening, the Rev. N. M. Harry, of Banbury, preached from Ezek. xxxiii. 11. Divine service was held in the chapel on the previous evening, when the Rev. J. W. Wayne, of Hitchen, preached from 2 Cor. iv. 9.

On Thursday, October 9, 1828, the Rev. Josephus Williams, of the North Wales Academy, was ordained pastor of the Independent Church, at Creton, Northamptonshire. The Rev. T. Porter, Kilby, commenced the service with reading and prayer. The Rev. B. L. Edwards, Northampton, delivered the introductory discourse. The Rev. W. Davies, Daventry, asked the questions. The Rev. D. Griffiths, Long Buckby, offered the ordination prayer. The Rev. W. Scott, Rowell, gave the charge from Jer. xxiii. 22. The Rev. B. Hobson, Welford, preached to the people, from Phil. ii. 29. The Rev. J. Clarke, Guisbro, concluded. In the evening, the Rev. Wm. Harry, Banbury, preached from Matt. viii. 11, 12.

On Wednesday, Nov. 5, the Rev. F. W. Meadows was ordained to the pastoral office, at Chiswell, in the Island of Portland, Dorsetshire. The Rev. W. Bean, of Weymouth, introduced the service by reading the scripture and prayer; the Rev. M. Caston, of Sherborne, described the nature of a gospel church, and proposed the usual questions; the Rev. J. Anderson, of Dorchester, offered the ordination prayer; the Rev. T. Durant, of Poole, delivered an impressive charge from 2 Cor. ii. 16. "Who is sufficient for these things?" and the Rev. J. Hoby, of Weymouth, (Baptist,) closed with prayer. In the evening, the Rev. T. Crump, of Weymouth, preached to the people, from Heb. xiii. 17; and the devotional parts of the service were conducted by Messrs. Caston, Curtis, and Bean. The services were interesting, solemn, and impressive; much of the presence of the Lord was enjoyed, and an impression made that will not be easily erased.

This is supposed to be the first ordination service that ever took place on this interesting and romantic island. The cause itself is new, having been commenced in October, 1827, when a small

chapel was erected. Mr. Meadows, however, had not laboured here long, before it was found necessary to enlarge the place of worship; and in September last this place was re-opened, when sermons were preached by the Rev. J. Anderson, of Dorchester; the Rev. T. Crump, and the Rev. J. Hoby, of Weymouth. Much good has been done. A Christian church, on Congregational principles has been formed, and it is hoped that he who has said, "Surely the isles shall wait for me," will continue to bless his word, that the present pleasing prospect may be abundantly realized.

On Tuesday, November the 18th, the Rev. Henry March, late Chaplain to the Dissenters' Grammar School, Mill Hill, was publicly recognised as the Pastor of the Congregational Church at Colchester, vacant by the resignation of the Rev. J. Savill. The service was introduced by the Rev. R. Robinson, of Witham, who read the Scriptures, and offered an introductory prayer. The Rev. W. Ward, of Stowmarket, then delivered an able discourse on the grounds of dissent from the Established Church. The usual questions to the minister were then put by the Rev. N. Kemp, of Tarling, who, in early life, had been thirteen years assistant preacher to the congregation. In replying to the questions, Mr. March gave a statement of the reasons which had induced him to accept the vacant charge, and of the principles which he intended to advocate and exemplify, in a very clear and decisive manner. Mr. Kemp then offered the benedictory prayer. A sermon was next addressed by the Rev. T. Craig, of Bocking, to the minister and the people, on their reciprocal duties, from 2 Cor. ii. 10. "Our sufficiency is of God." The solemn services of the occasion were concluded by prayer by the Rev. J. Robinson, of Man-

ningtree. In the evening, a serious and useful sermon was preached by the Rev. Mr. Notcutt, of Ipswich.

RECENT DEATHS.

December 5, 1828, the Rev. HANSON EVISON, pastor of the Congregational Church, Clapton. He succeeded the Rev. T. Kidd, the first pastor of that church, and like him was cut off by "pining sickness" in the morning of his days.

On the 7th of December, the Rev. JOSEPH SHRIMPTON BROOKSBANK, pastor of the Congregational Church at Tottenham and Edmonton Chapel. Like his respected father, the Rev. Joseph Brooksbank, of Haberdashers' Hall, he was educated at Homerton College, and was ordained to the pastoral office November 7, 1821. But an insidious consumption terminated his earthly course, at the early age of thirty-five years.

On the 30th of July, at Tananarivo, the capital of the Island of Madagascar, the Rev. DANIEL TYERMAN, formerly of Newport, Isle of Wight; but for the last eight years employed in connexion with G. Bennet, Esq. in the honourable but hazardous task of visiting the principal stations of the London Missionary Society. After having more than circumnavigated the globe, and escaped from perils by land and water, he sunk under what is supposed to have been an apoplectic seizure, in the fifty-fourth year of his age. His premature death is no ordinary calamity to the Society which had deputed him, and were anxiously expecting the return of their brethren, in whose judgment, on various weighty matters, they were ready to confide.

NOTICE.

We are informed that measures are in progress for removing the Western Academy from Axminster to Exeter.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

COMMUNICATIONS have been received during the past month from the Reverend Dr. J. P. Smith, Rev. Messrs. Wm. Davis—A. Tidman—Robert Halley—Charles Scholl—John Hoppus—Benj. Hobson—J. Bounsell—Robt. Ashton—H. J. Roper—Thos. Lewis—John Thornton—R. H. Shepherd—T. J. Guyer—W. Copley—Thos. Keyworth—J. Jerard—J. Arundel—John Anderson—John Cockin.

Also from Messrs. Wm. Shrubsole—Wm. Carpenter—S. Brown—Thos. Parkin—J. Baker—and W. Walker—Amicus A.—Z. Z.—M. R. N.—Zeta—Aliquis—Civis—X.—Rogator—J. M. S.—A Constant Reader.

Our subscribers will perceive, that we have given an *extra half-sheet* in the present number, which we regret has been insufficient to contain several valuable communications, which we have reluctantly deferred till our next.

"The Stanzas" on Dr. Good, though not destitute of poetic and pious feeling, are yet disfigured by so many inaccuracies, as to preclude their publication in our pages.

Mr. Baker's communication is important, but more adapted for a medical journal than our work.